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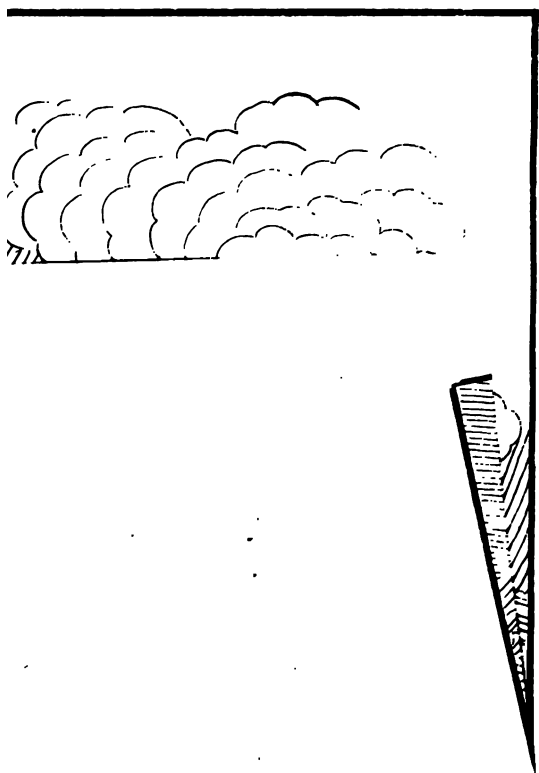
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HAU KIOU CHOAN

OR

The Pleasing History.

A

TRANSLATION

FROM THE

CHINESE LANGUAGE.

To which are added,

- I. The Argument or Story of a Chinese Play,
- II. A Collection of Chinese Proverbs, and
- III. Fragments of Chinese Poetry.

WITH NOTES.

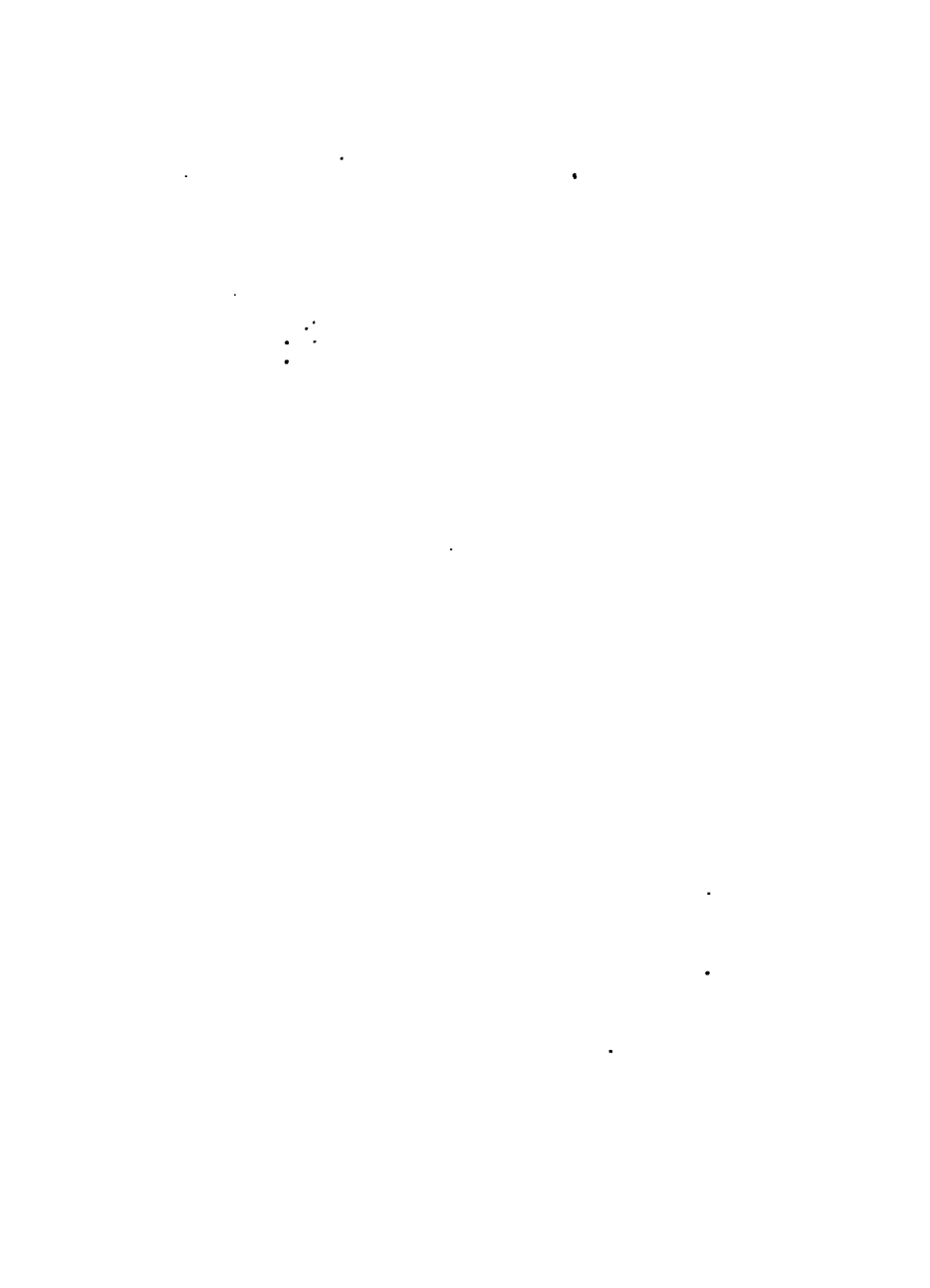
Il n'y a pas de meilleur moyen de s' instruire de la Chine, que par la Chine même : car par la on est sûr de ne se point tromper, dans la connoissance du génie et des usages de cette nation. P. Du Halde, tom. 2. p. 258.

V O L. IV.

L O N D O N :

Printed for R. and J. DODSLEY in Pall-mall.

MDCCLXI.



HAU KIOU CHOAAN. A CHINESE HISTORY.

B O O K IV.

C H A P I.*

SHUEY-keu-yé when he came home, saw to his great satisfaction his daughter grown up to woman's estate, and highly improved in her beauty and accomplishments. He told her the troubles he had met with had not been able to render him unhappy, neither was he at all elevated by his pro-

* CHAP. XV. In the Translator's manuscript.

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motion. "My greatest pleasure, said he, is to see you again, and to find you in health." He concluded with telling her, that at court he had met with a young gentleman, whom he had chosen for his son-in-law, one who was in every respect answerable to his utmost wishes. It struck the young lady that this might possibly be *Tiebung-u*; she therefore answered, "Sir, you are far advanced in years: it is a great while since the death of my mother: you have no child but me: it is therefore my duty to serve you as long as I live: and however undeserving I may be, I will never cease to attend you." The Mandarin her father smiled and said, "You must not persist in these resolutions, however commendable they may be. It would be very
wrong

A CHINESE HISTORY. 3

wrong to let slip the opportunity of being happily married upon any such considerations. If my adopted son-in-law were not a person of superior merit, I should hardly have made choice of him : nay if he had the least fault in the world, I should not have accepted him without having first consulted you. But he is a youth of fine understanding, and of spotless integrity : he is deficient in no one valuable accomplishment. I found him in all respects so unexceptionable, that I did not think it necessary to apply to you first for your consent." The young lady, who by this description was confirmed in her opinion, that it must be the son of the Mandarin *Tieh-ying*, made answer, that indeed nothing

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could be objected to such a person as he had described : “ But who knows, added she, whether there may not be other objections to the marriage-contract ? whether it may be lawful—?” These words made the Lord President recall to mind those of the young gentleman, inasmuch that he could not help remarking their resemblance : he therefore said, “ Do you know the person of whom I speak ; it is the son of the Supreme Viceroy.” “ Sir, she replied, had it been any one else, I would never have consented : and as it is he, he never will agree to any such marriage.” “ Why not ?” said her father. She answered, “ Because it would be to break through all the regards due to that [honourable engagement,

A CHINESE HISTORY. 5

gagement, and to violate its most solemn rites.] *Sbuey keu-yé* was surprized at these words: "This youth, said he, is of no ill descent; but pure and untainted as yourself: why then do you talk of any violation that would accrue to the rites of marriage?" With that *Sbuey-ping-sin* related to him all that happened during his absence. "And now, added she, after all this, how can such an alliance take place without intailing everlasting shame and disgrace on us both?" When he had heard this relation, her father was charmed with her delicacy and nice sense of honour: "If this be true, said he to himself, my daughter hath not her equal among women, any more than *Tieh chung-u* is to

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be matched among men.” “Daughter, said he aloud, I am glad to see you keep so closely to the paths of virtue : there is none but you fit to be paired with so good and virtuous a youth as I have chosen. Heaven seems to have created you both for each other : this marriage was ordained to take place between you. I have engaged to see it performed : you must not therefore think any thing wrong or amiss in it.”

Such were the resolutions of the father of *Sbuey-ping-sin*, whom we shall leave at present, to inquire after *Kwo-kbé-tzu*, [her unsuccessful admirer.]

When *Ckun-kée* returned [as we have
seen]

A CHINESE HISTORY. 7

seen] without success, nothing could equal that youth's disappointment: yet his friend exhorted him not to be cast down: "Your father, said he, hath petitioned the Emperor against *Shuey-ken-yé*, and against an officer espoused by him; who will both be sentenced to lose their heads." *Kwo-kbé-tzu* listened to this account with pleasure, and they continued to indulge themselves in the hope of being revenged for the slight put upon them, when at length * the news

* The *Chinese* author is guilty of a great inconsistency in this place: he had told us in the preceding book [pag. 150.] that it was six months from *Hu hiau's* reprieve, to his victorious return: here he speaks of them both, as happening so near together, that the same messenger that came to tell of the one, brought news of the other.—The above passage in the Translator's MS. runs thus.

"While they were talking, there came in a
B 4 "servant

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news arrived that *Sbuey-keu-yé* was recalled from exile, and promoted to a higher office ; and all by the interposal of *Tieb-chung-u* ; in return for which he had engaged to give him his daughter in marriage. The report so affected *Kwo-kbé-tzu*, that he raved and stamped like a madman, and at last swooned away. By the assistance of the people, who came to his relief, he at length re-

“ servant from abroad: they inquired what news
 “ he had brought from court. He replied, No
 “ good news for you, Sir. Why so, said his
 “ master? Because, answered the messenger,
 “ *Tieb-chung-u* having got a reprieve for *Hu-*
 “ *biau* by offering himself security for him,
 “ [that general] is returned with success, &c :
 “ and both he and *Sbuey-keu-yé* are preferred,
 “ and the latter hath given his daughter in
 “ marriage to *Tieb-chung-u*.”

The Editor hath endeavoured to remove this inconsistency, as much as he could without departing too much from the original.

covered,

A CHINESE HISTORY. 9

covered, and retiring with *Cbun-kée*, said, "How indefatigable have I been? what steps have I taken? what expence have I been at? and what perplexity have I suffered? and at length *Tieb-chung-u* without any pains at all hath carried off the prize. But, if I die for it, I will prevent the ceremony from being compleated. Come, said he to his friend you must set your wits at work for me." "Alas! replied the other, when she was lone and friendless all our attempts proved ineffectual: her father is now advanced in dignity, and will quickly be at home; what likelihood then is there now of success?" "Well, said the youth, I can now have no hopes of succeeding myself: I shall be sufficiently satisfied,

if

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if I can but prevent and disappoint the other." "We know very well, replied his friend, the nice and scrupulous temper of her father, and his advancement will render him still more jealous of the reputation of his family; let us apply to some of his acquaintance, and get them to inform him of the secret correspondence between *Tieb-chung-u* and his daughter: if he hears of this he will certainly break off the marriage. But if he should disregard it, we then will get your father to apply to the *Ko-tau* or Public Censor*: whose complaint

* The *Ko-tau* is a great Mandarin, who relates to the Emperor whatever he hears amiss of any of the Mandarines: he also tells the Emperor boldly of any error he is guilty of himself. Trans.

Or rather the officer here intended is the President

A CHINESE HISTORY. 11

plaint against him will cause the Emperor to take away his employment, and set aside their nuptials." *Kwe-kbé-tzu* thought this a well-concerted scheme: and said, "To-morrow I will endeavour to make this matter as public as I can among all the Mandarines of the city." "By no means, said his friend,

sident of a Tribunal of *Censors*, whose business it is (not unlike that among the Romans) to watch over the public manners, sparing neither Emperor nor Mandarines.—In the discharge of this office, they often shew surprizing courage and perseverance: some of them have persisted for two years together in accusing a *Viceroy* supported by all the *grandeés*; and without being discouraged by delays or opposition, have at length compelled the court to degrade him, to avoid incurring the public odium.

The manner of their proceedings is to frame a memorial and present it to the Emperor, of which they afterwards disperse copies through all the provinces. As soon as this memorial is published, the person accused is generally obliged to do

finis.

friend, for the *Che-foo* and *Che-bien* know the whole truth of the affair, and can contradict such a report: besides they will now be disposed to solicit the favour of *Sbuey-keu-yé*, who will be upon the spot. Let us rather defer it till there come two new magistrates, for the present will soon go to court to solicit farther pre-

two things: the *first* is to give in a memorial, not in his own defence, but containing an humble acknowledgment of his error: the *second* is to retire from his Tribunal, and to suspend all public execution of his office, till the Emperor hath answered his petition either by acquitting or condemning him.

Any excess in private buildings, any irregularity of manners, any innovation or contempt of ancient customs, falls immediately under their cognizance. And as in *China* a parent is responsible for his children, it would have been a capital crime in *Sbuey-keu-yé* to have rewarded his daughter's incontinence by letting her marry her gallant.

See P. Semedo, p. 126. P. Du Halde, vol. 1. pag. 70. P. Mag. p. 227. Lettres edif. xiii. p. 367.

ferment."

A CHINESE HISTORY. 13

ferment." " Well, said the other, but although two new Mandarines should arrive, they will inquire into the truth of such a report, and the people of their audience will be able to set them right." " If we consider every objection, and are discouraged by it, replied *Cbun-kée*, we had better desist and give up the affair. However I now recollect a more effectual means than any we have thought of: when I was at court, I observed a very great intimacy between your father, and *Tab-quay*, the great Mandarin who was so disgraced by your adversary *Tieh-chung-u*. The wife of this noble-man was newly dead, and he was looking out for a young and handsome woman to succeed her. Dispatch a letter therefore

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fore to your father, and desire him to recommend *Skuay-ping-sin* to him; for although *Tieb-chung-u* hath made proposals of marriage, it is not concluded. Thus your father will at once oblige his friend, by helping him to a young and handsome wife, and you will be revenged on your adversary; whose reputation will also suffer by the disappointment: at the same time the whole affair will be conducted without disturbance or danger." "There is one difficulty attends this method, said the youth: *Tab-quay's* confinement is not yet expired, and no body is permitted to converse with him openly: so that my father can only visit him in secret, and therefore cannot assist him so much as he would, notwithstanding his

his

A. CHINESE HISTORY. 15.

his power." "This is very true, said *Chun-kéé*, [and will somewhat retard the attempt,] but I have still another resource, which is not liable to the same objection. Your father hath also contracted a close intimacy with one of the great Eunuchs of the palace; one of whom the whole court stands in awe, as being about the Emperor's person, and having his ear. This gentleman, who is called * *Chou-thay-kien* of the Eunuch of danger, hath a niece who is very ugly, and not yet married. Get your father to recommend *Tieb-chung-u* as a fit husband for her; he will not dare to reject the offers of so powerful a courtier as her uncle. Now when

* *Chou* or *Chow* signifies danger, and *thay-kien* a Eunuch. Transf.

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he is once married to the Eunuch's niece, undoubtedly so great a Mandarin as the Lord President of Arms, will never give him his only daughter for a second wife or concubine."

Kwo-khé-tzu was so pleased with this advice, that he resolved to write to his father immediately: "But this affair, said he, is of too much moment to be intrusted to a common servant; shall I once more intreat you to embark in it?" His friend readily assented: and being furnished with money and other necessities once more set out for the court.

[While these plots were contriving,]
Tich-chung-u lived retired in his country house: where he pursued his studies.

dies with such application and success, that at the time of the examination of students, he was admitted to the degree of *Kiu-jin*, or Licentiate *: this happened in autumn, when the examination is made through all the provinces. And soon after when the [second] examination was held at court he offered himself again, and appeared to such advantage that he was created Doctor of Law, and put foremost on the list. He was soon after made one of the first doctors of the empire, being chosen into the royal college or *Han-lin* †, and appointed by the Emperor to be one of the tutors to his son. He had now attained his twenty second year *, and

* See note, vol. 1. pag. 8. &c.

† See note, vol. 3. pag. 75. &c.

* This may seem inconsistent with what hath
Vol., IV. C been

and his father and mother only waited for *Skuey-keu-yé's* return to court, in order to compleat the marriage, which they resolved the nice scruples of their son should not set aside.

C H A P.

been formerly said, of the slow progress of the *Chinese* in their studies; and of the length of time required for them to pass through their several degrees. See vol. 2. pag. 86. 98. &c.

But it should be observed, that there may be exceptions to this general rule in favour of extraordinary Genius, or uncommon assiduity.—*P. Parrenin* tells us, that he has known instances of young men that have been made not only Doctors, but *Han-lin* [or members of the royal college,] before they were twenty years of age.—But these were extraordinary instances: and the promotion of these young Doctors was owing not only to the force of genius, and the advantage of a happy memory, but in part to the great care and expence their parents had bestowed on their education. “ I knew, saith he, the father of one of these young men, who was not only a Doctor himself, but had always at his table three other Doctors, to whom he allowed handsome salaries for taking care of his son. The one of these taught their pupil to compose in *prose* and *verse*: the other to form curious characters:

A CHINESE HISTORY, 19

C H A P. II.

THE year was now elapsed which *Sbuey-kem-yé* had been allowed to spend in retirement: when the Emperor issued out an order for his return to court: upon the first notice of which the Mandarin *Tiek-ying* wrote a letter, to intreat him to bring the young lady along with him. Upon the receipt of

rafters: the third instructed him in history and politics. Thus by way of conversation they instilled into his mind and heart the knowledge of the laws, the principles of morality, the virtues of the great Emperors; and the examples of a rare fidelity towards the prince, which hath rendered certain families illustrious: and as the young man had a lively and apt spirit, he quickly became as learned as his masters."

See *P. Parrenin's* letter, dated Aug. 11. 1730.
in *Lettres edif. xxi.* 104.

this, he told his daughter, that as she was now grown up to woman's estate, he intended she should accompany him to the court. *Shuey-ping-sin* testified her compliance: "To what purpose, said she, am I your daughter? I might as well not have been born to you, if I must remain always at a distance. It is very fitting I should attend you: but then I must humbly intreat one favour." He asked what it was. She replied, "If at court any offers should be made about the completion of the marriage with *Tieb-chung-u*, that you will be pleased not to consent to it." The old Mandarin smiled at her request, and assured her that he would do nothing that should be prejudicial either to her happiness or fame. He

A CHINESE HISTORY. 21

then asked her, to whom he should devolve the care of his house and effects. She proposed her uncle as the properest person to have direction without doors, but recommended him to leave the government within to the care of *S'uey-yeong*. He followed her advice, and having made suitable preparations departed for *Pe-king*, where in little more than a month he arrived.

As soon as he had performed his first duty in waiting on the Emperor, all the great officers came to visit him, and among the rest the Mandarin *Tieb-ying*: who afterwards sent his son to pay him the same compliment. Although the young Mandarin *Tieb* in the visiting billet which he had dis-

22 HAU KIOU CHÓAAN.

patched before him, called himself only *cousin*, and not *son-in-law*, as he should have done, *Sbuey-keu-yé* attributed it to his modesty, and admitted his visit. The old gentleman was mightily pleased to see him become a great Mandarin, and grown a very personable man *, which made him think him the more suitable match for his daughter, esteeming them both only born for each other. “ Let this young and scrupulous pair, (said he to himself,)

* That is, he was become fat and jolly. — “The *Chinefs*, says *P. Le Compte*, differ from us in their idea of beauty and comeliness.----They require a man to be large, corpulent and burly : to have a large forehead, little flat eyes, a short nose, ears rather of the largest, a little mouth, a long beard and black hairs. A man according to them is well made, when he fills his easy chair, and by his gravity and bulk, makes a large and pompous figure.”

Memoirs, tom. 1. pag. 171.

object

A CHINESE HISTORY, 23

object never so much to the marriage, we old folks will over-rule them, and make them happy in spite of themselves."

After some conversation *Tieb-chung-u* took his leave and retired. As soon as he was gone, the secretary belonging to *Shuey-keu-yé's* tribunal came in and said, "Sir, I have a relation, who is servant to the Mandarin *Tab-quay*; he hath been here to tell me that, as his master is confined, he could not visit your Lordship, neither could he send a billet of compliments in due form, but he notwithstanding presents his services and wishes of good health: he told me farther, that *Tab-quay* having lost his wife, is very de-

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sirous to marry again; and hearing that you have brought the young lady your daughter with you to court, he intends to get the Mandarin *Kwo-fso-fu* to come in his behalf, and conclude a marriage-contract for her." "Well! said *Sbuey-keu-yé*, and what answer did you make to *Tab-quay's* servant?" "I told him, said the other, that she had been long engaged to the Mandarin *Tieb-chung-u*. Upon which he inquired when the marriage was to be concluded; but I was not able to inform him. Of this our discourse, I thought it my duty to inform your Lordship." The Mandarin ordered him, if any one should hereafter question him on that subject, to tell them that the nuptials would be celebrated within the space
of

of two days. " This Mandarine, said *Sbuey-keu-ye* to himself, is a person of very ill character, his proposals are only meant to give us disturbance. But should he apply to the Emperor himself, there will be nothing to fear, as my daughter is already disposed of: however it is better to have the marriage completed to prevent the worst that may happen." He then went to his daughter's apartment, and told her she must not think it unreasonable, that he renewed the subject of her union with *Tieb-chung-u*, for that it was necessary it should take place immediately. Then he related to her all that his secretary had told him: " Now, said he, if we do not hasten the completion of your marriage, this *Tab-quay*

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quay may perhaps involve us in a great deal of trouble." It instantly occurred to the young lady, that *Kwo-khé-tzu* or his father were at the bottom of this business. She communicated her conjectures to her father, "And yet, added she, if *Tab-quay* should persist in giving us disturbance, upon proper application to his Majesty it may perhaps involve him in fresh disgrace, and be a means of renewing his former punishment." "The wisest course, said *Sbuey-keu-yé*, is not to oppose an enemy, but to avoid him. If we conclude this marriage out of hand, his design will be defeated."—Before his daughter could reply, there came in a servant, to tell him that the Supreme Viceroy had
sent

A CHINESE HISTORY. 27

sent his service, and begged he would favour him with his company at his house, for that he had urgent business to communicate to him. "This is a good opportunity, said *Shuey-keu-yé*; I had thoughts myself of going thither. I will therefore lay all ceremony aside. Let my horse be got ready." He accordingly went as fast as he could.

As soon as he alighted, the Mandarin *Tieb-ying* took him by the hand, and led him into the hall: "This morning, said he, as I was coming from court, I met the Eunuch *Chou-tbay-kien*; who making me a very low bow, said, he begged a favour which he hoped I would not refuse him: that

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that he had a niece whom he should be glad to have married to my son. I told him it could not be, for he was already engaged." He replied, "What though he is engaged to *Sbuey-ping-sin*, it signifies little, as the marriage is not yet completed." These Eunuchs, added the Mandarin *Tieh*, are saucy impertinent rascals, and presume upon the great employments they fill: therefore to be plagued no more on this subject, I have sent to your Lordship that we may get the wedding concluded as soon as possible. "What, said *Sbuey-keu-yé*, have you then met with this trouble? Such another application hath been this day made to myself." Upon which he related all that his secretary had told him. "Now,"
said

A. CHINESE HISTORY. 29

said he, this being the case, let us put an end to the affair. When the marriage ceremony is once over, even his Majesty's order will not be of force to set it aside. Nay let it be concluded this very day: and yet my daughter will hardly be prevailed with; she argues against breaking the laws of decency and custom." "My son, said the other, talks in the same strain." "After all, said *Shuey-ken-yé*, I believe they secretly love each other: we must not therefore regard their objections, but exert our paternal authority." "True, said the Mandarin *Tieb*; and yet if these impertinent applications had not been made to us, we might have indulged them with longer time: but as it is, there is not an hour to be lost:

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lost: I believe they would hardly be brought to give up each other, and therefore will now comply with our desires." Here they parted.

The Mandarin *Tieb-ying* instantly sent for his son, and related to him all that happened both to the President of Arms and to himself. "Now, said he, this being the case, if you don't consent to marry the young lady, you will cause a great deal of trouble both to her and yourself; which there are no other means to prevent or avoid." "Sir, replied his son, whatever you command, 'tis my duty to obey you. I am only concerned at the hastiness of the proceedings. As to the Eunuch's application, it is certainly the contrivance

contrivance of *Kwo-sha-fu*: but what signifies his proposing his niece to me? he will but lose his labour.” “Well, said his father, although you can so easily resist this attack yourself, you must give the young lady some assistance in her difficulty.” “Sir, said the youth, be pleased then to acquaint the Mandarin her father to give it out that we are married. This will stop the mouths of these people, and rescue us from their impertinence: at the same time, we may within doors remain single ’till a more favourable juncture,” The Mandarin *Tieb* approved very well of his son’s discourse: and did not insist upon his further compliance. “Provided,

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vided, said he, you can but satisfy the world that you are married, you may act in private as you please." Then he commissioned proper people to chuse out a fortunate day for the celebration of their nuptials.

C H A P. III.

EARLY on the morrow the Mandarin *Sbu-y-keu-yé* sent a letter to the Supreme Viceroy, which he opened, and read to the following effect. "After I had talked with your Lordship
" yesterday, I went home and proposed to my daughter the completion
" of the marriage; which she could by
" no means be brought to consent to:
" however,

“ however, after a great many argu-
 “ ments, at length she yielded that
 “ it should be reported abroad she
 “ was married to your son; on con-
 “ dition that at home she should still
 “ continue in her present state. I have
 “ therefore sent to consult your Lord-
 “ ship, whether you think this will be
 “ sufficient.”

The Mandarin *Tieb-ying* was highly pleased with the letter: but could not help thinking it very extraordinary that this young couple should both adopt the same opinions. “Certainly, said he Heaven hath designed this pair for each other: there is a wonderful similitude in their fortunes,

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manners and sentiments. But yet, he added, if they do not live under the same roof, it will soon be discovered that they are not married: I will therefore send my son to reside in the house of *Sbuey-ken-yé*; and then whether they are married or not, their true situation will not be known abroad." He accordingly sent to ask the other's opinion concerning this proposal: who intirely approved of it. They soon after visited each other, and chusing a fortunate day celebrated the marriage; at which a great number of Mandarines assisted with the highest splendour and magnificence. *Tieb-chung-u* went in state to the house of the bride, accompanied by his father and the other
Man-

Mandarines. When he arrived at the door, the Lord President came out in person to receive him : and after the usual ceremonies were over, there was a great entertainment prepared for the guests. The bridegroom however left them, and was led into the inner apartments.

As it was now evening, the rooms were lighted up with greatest splendor : and as soon as he was come into the second hall, *Shuey ping-sin* entered also, followed by a long train of female attendants. She received him with the same easy cheerfulness, as she would have received a friend : she betrayed no particular emotion or

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gesture, but accosted him with a decent and becoming freedom. "Sir, said she, I am ever sensible of the former benefits I received at your hands : and was my life to be laid down in your behalf, it would not discharge the debt I owe you. By my father's order I have the good fortune to meet with you here this day ; which affords me an opportunity of returning you thanks for the services you have done me." Then making a deep court'sy she presented him with a seat. *Tiebung-u* seeing the graceful ease with which she accosted him, and the beauty of her person set off with the richness and exactness of her dress, thought her handsomer than she had even appeared

to

A CHINESE HISTORY. 37

to him at their first encounter : he was so ravished with the sight of her, that he thought she could be nothing less than an angel from heaven. When he had recovered his surprize, he replied, “ Madam, the benefit I have received at your hands is so great that I want words to express it : A deep sense of it is however engraved in my heart, and is the subject of my daily thoughts and nightly dreams. By your father’s permission, I have the good fortune to meet with you here this day, to pay you my acknowledgments.” This said, he saluted her with great respect. Then a carpet was spread, and they both together performed the usual ceremony of bowing their heads down to the ground. After which

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they sat down and drank tea. Then retiring to two different tables they drank three cups of wine to each other.

Afterwards *Tieb chung-u* thus addressed the young lady, "Madam, I am so much obliged to you for all your favours, especially for the good instructions you gave me, that I shall ever retain them in my memory. It is owing to you that I am arrived to the great honours conferred upon me. If I had not had the happiness of meeting with you, I should very likely have been still a wanderer." "Your present advancement, said the young lady, was not owing to any thing I could say; which was but trifling. A mere child might by chance point

out the way to those that had lost it. The source of your reputation was your redressing the injury of the young lady, who had been forced away; and your appearing in behalf of the General *Hsi-biau*: these were actions so brave, that none beside yourself were equal to them. You also got my father restored to the Emperor's favour: a benefit that can be never repaid. How happy am I then, that I can now offer you my service! But, Sir, permit me to propose one word or two. When I invited you to my house in order to attend you in your illness, Heaven knows we were void of all bad intentions; but the malignity of the world led them to speak very ill of us abroad: and shall we now for the sake of a few days

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of mirth and pleasure, obscure the remaining part of our lives? In my opinion it would be much better to stay, and see this cloud pass over before we conclude the marriage farther. These are my sentiments, and I should be very glad if yours were the same." *Tieb-ckung-u* hearing this, made her a very low bow, and told her, he highly approved of her opinion; which he had as much wished her to adopt, as a shower of rain is desired in a time of drought. "It is true, said he, the commands of our parents would be sufficient to warrant our completing the marriage: but as it would cause a deal of reflection, I am intirely of your opinion that it will be better to wait a little while longer."

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longer.” “ Our parents’ impatience, said the young lady, proceeds from the impertinence of *Tab-quay* and the Eunuch: [but your regard for decency and good order merits my regard, and greatly heightens my opinion of you.”]

“ The people you mention, answered he, know nothing about us; and are unacquainted with our affairs: they are incited to trouble us by *Kwo-sho-fu*: but when they see the step we have taken, their mouths will be stopped, and they can proceed no farther.”

“ And yet, said *Sbuey-ping-sin*, they may still shew their spite by raising ill and calumnious reports of us. Upon all these accounts it is best to forbear a while.” “ For my part, said *Tieb-chung-u*, when I came ill into your house,

I thought

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I thought none knew of it but four,
namely, * Heaven and Earth, you and
myself."

* It is usual with the *Cbinese* to speak of *The Heaven* and *The Earth*, as intelligent beings, or divinities. Thus in their books it is said, "*Heaven* hears and sees every thing." [*P. Du Halde*, v. 1. p. 407. n.] And in their imperial edicts, "The protection of [*Tien-ti*] the *Heaven* and the *Earth*, which comes from on high." [*Ibid.* p. 528.] But the *Jesuites* alledge that these are only phrases to signify the Deity, the Sovereign Lord of *Heaven* and *Earth*.

It is very remarkable that the *Cbinese* have no particular term in all their language that expressly denotes the Supreme Being, or answers to our word *GOD*. Hence they have been branded with the character of professed atheists. But whatever their *Literati* may be at present, it is certain that the *Cbinese* have had from the earliest antiquity various forms of expression, and a multitude of religious rites, which prove their belief of a Divine Providence. [See note, vol. 1. p. 155.]

Among the other buildings consecrated to religious worship, there are at *Pe-king* two very superb ones. The one is called *Tien-Tang*, or The Temple of Heaven; the other *Ti-tang*, or The Temple of the Earth. To these the Em-
peror

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myself." "Well, said she, if Heaven hath decreed any thing, it will perfect it.

peror goes every year in great state, and with his own hands offers sacrifice to *The Heaven*, and to *The Earth*, at which times he lays aside his robes, and appears in a plain vestment of black, or sky-coloured damask. This is an office so essential to his dignity, that for any one else to perform it, would be at once to aspire to the throne.

The Emperor's sacrifice to the *Earth* is attended with a ceremony, which deserves particular notice. On a certain day in the spring he appears in the character of a husbandman, and with two oxen who have their horns gilt, and with a plough finely varnished, &c. he ploughs up several furrows, and afterwards sows them with his own hand: his principal Lords afterwards do the like, 'till they have tilled the whole spot set apart for that purpose: *P. Magalbaëns* tells us, that at the same time the Empress with her ladies dresses him a homely dinner, which they afterwards eat together, &c.

This ceremony hath been observed from time immemorial in order to encourage agriculture, the profession of which is deemed very honourable in *China*, and there are annual rewards proposed to such as excell in it.

See *P. Du Halde*, vol. 1. pag. 275. 660.

P. Magal. ch. 21. Martin. Hist. p. 11. &c.

Our

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Our parents' commands would justify our union in the eye of the world: but as there is this secret reason for our forbearance, we must only feign to be husband and wife: this may pass with the public, 'till the difficulty is removed that prevents us from being such in reality." The young Mandarine was charmed with her discretion, and said, "Your ingenious reasoning informs my mind, at the same time that it strengthens my resolutions in virtue *."

Thus they held conversation on their present circumstances, and on the great regard that ought to be paid to honour

* In the Translator's M.S. it is, "Strengthens my regard to the great law of nature."

and

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and virtue : they also related the various passages that had happened, as well through the persecution of *Kwo-khé-tzu*, as through the plots of him and his father. They were very pleasant and chearful : and having drunk just enough to put them in mind to have the tables removed, they rose up, and retired into two separate chambers. So that their marriage was no otherwise completed than as to the outward appearance, and belief of it.

What happened in consequence of these measures will be found in the following chapter.

C H A P.

C H A P. IV. *

T *IE H-chung-u*, although he had not completed his marriage with *Sbuey-ping-sin*, was notwithstanding greatly in love with her: and that as well for her wit and good sense, as for the beauty and gracefulness of her person. He was so charmed with her conversation that he could not endure to stir abroad: which being related to their respective parents, they were extremely well pleased.

Let us leave them thus enamoured of each other, and return to *Tab-quay* and the Eunuch *Chou*.

* CHAP. XVI. In the Translator's manuscript.

These

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These two persons, who had been encouraged by *Kwo-sho-fu* to make the proposals abovementioned, hearing now of the marriage that had taken place between the young couple, were inclined to desist; and sent to inform that Mandarin of their resolutions. He was very much chagrined, and disappointed at the news, and resolved to send some of his servants to the house of the young lady to listen and spy out what was transacting: he did the same to the house of the Supreme Viceroy. The first information he received was, that the young Mandarin *Tieb-chung-u* had not brought the bride home to his house, but had gone to reside with her at her father's. Soon after it was told him, that although they

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they were married, they still continued in separate apartments. He afterwards learnt, that the bridegroom was so enamoured of his lady, that he had not stirred from her for two or three days. These different accounts somewhat puzzled *Kwo-sho-fu*: their behaviour was singular and mysterious, so that he imagined there was something more than ordinary at the bottom. At length from their living in separate apartments, he concluded that the matter was neither more nor less than this, that the marriage was only a feint, in order to avoid the proposals of *Tab-quay* and the Eunuch *Chou*. “ Well, said he, if they have not yet cohabited, ’tis still possible to separate them, and spoil their marriage. *Tab-quay* must—
be

be informed of this, and encouraged to renew his application: but then her friends will refuse him under pretence of this marriage, and as she seldom stirs out, he will find no opportunity to carry her away. Before he takes any step of this kind, it will be better to set *Chou-thay-kien* at work: I will go and persuade that Eunuch to intice this *Tieb* into his house; and when he has him there to compel him at once to marry his niece."

Full of these designs he hasted to the house of *Chou-thay-kien*, to whom he related as well the information he had picked up, as the measures which he thought necessary to be taken. The Eunuch thought them practicable, and

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promised to give him notice, as soon as he had enticed the youth to his house: desiring him in that case to come to him immediately. *Kwo-sho-siu* was pleased to see him so readily adopt his design, and promised nothing should delay or prevent his coming. Then taking his leave he went home, impatiently waiting till he should be sent for.

Tieb-chung-u, on account of his pretended marriage had obtained leave of the Emperor to absent himself ten days from court. These were expired, and he must now return: *Sbucy-ping-sin*, whose judgment and penetration were admirable, seeing him about to go, said to him as follows, “ *Kwo-sho-siu*

having laid a plot with a view to get us both disposed of, the one to *Tah-quay*, and the other to the niece of the Eunuch *Chou*, hath hitherto been disappointed: it is not however to be supposed that he will give us up so easily: he will still seek some way to embroil us. With regard to *Tah-quay*, as he is not within the precincts of the palace, he would be liable to reproof from superior tribunals should he do any thing amiss: and therefore I apprehend nothing from him. But this Eunuch, who is a domestic servant of the Emperor's, presuming upon his favour, and knowing his mind, regards nothing but his own inclinations. If therefore you go to court, be sure be

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upon your guard against his attempts.”
“You argue rightly, said *Tieb-chung-u*,
and talk with your usual judgment
and discretion. But this Eunuch is
of a mean, low cast: what can he
do? what is there to be feared from
him?” She replied, “Such persons
it is true are despicable, and not to
be feared: but at present as things
are circumstanced, and as he hath
got the ear of his Majesty, it would
not be amiss to be upon your guard.”
The young Mandarin agreed it would
be proper; then taking his leave of
her went to the palace.

As he was thence returning home,
who should meet him but the Eunuch
himself. Holding up his hands, he
saluted

saluted the youth with great familiarity. The latter would have proceeded on his way, but the other laid hold of his horse's bridle, "I was even now going, said he, to send to your house to desire to speak with you." "What business, said *Tieh-chung-u*, can you have with me? Your affairs and mine can have no relation. My province lies without the palace, and yours within?" "If it were only on my own account, replied the Eunuch, I should not have taken the liberty to stop you: but I have business of the Emperor's to impart to you, which must not be deferred: you had better then go home with me, and let us talk it over there." "Before I do that,

E 3 replied

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replied *Tieb-chung-u*, you must tell me plainly what your business is." "Sir, said the other, do you think I would go about to deceive you? or durst abuse the Emperor's authority? To tell you truly then, his Majesty hath heard that you are a fine poet; and requires you to write some verses on two pieces of painting, which he greatly values." The youth inquired where they were: and was answered at his house. *Tieb-chung-u* immediately recollected the words of his lovely mistress; but found he could not avoid the snare, as the other had got the Emperor's order. He accordingly went home with *Chou-thay-kien*.

When they were got within his
doors,

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doors, the Eunuch ordered tea to be brought and a table to be spread for an entertainment. "No! no! said the young Mandarin, the first things to be attended to are the pictures, I dare not enter on any thing else 'till they are dispatched." "Sir, replied the other, you know very well what the generality of us Eunuchs are: we are a foolish illiterate set of people: however I cannot but take great satisfaction in seeing a person of your ingenuity and learning: I hope therefore you will honour me so far as to drink something with me: and will permit me to shew the great respect I entertain for you. I believe if I had sent to invite you, you would hardly have come: but as his Majesty's business hath brought

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you here, you must oblige us a little with your company. And pray don't look upon me in the same mean and despicable light as the rest of my brethren, since I have obtained this great honour: upon which account I hope you will overlook the liberty I take of sitting down with you." "Pray don't talk in this manner, said *Tieb-chung-u*, are not we both the Emperor's servants? But as there is his Majesty's order to be obeyed; let that be first dispatched, and afterwards we will converse together." "Perhaps, replied he, when that is performed, you will not stay any longer. Well then; you shall write upon one of the pictures first, and before you take the other in hand you shall do me the favour to

drink a little wine." To this the young Mandarin assented.

Chou-tbay-kien then led him into a hall, and calling a servant, ordered him to take down a painting that was hung up, and lay it on a table. *Tieb-chung-u* found it to be a beautiful flower piece, containing the picture of a double jafmin : then taking a pencil he presently wrote a few lines over it,

He had scarcely finished, when word was brought that the Mandarin *Kwa-sho-fu* was arrived. He was accordingly desired to walk in. The Eunuch *Chou* told him he was very opportunely arrived to meet with the great Doctor *Tieb-chung-u* ; who was
come

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come there to write upon some pictures by the Emperor's order, " And here, said he, he hath dispatched one in less time than you would drink off a dish of tea." The Mandarin *Kwo-sho-fu* told him that those that were masters of their art were generally expeditious. " Pray my Lord, said the Eunuch *Chou*, be so kind as to read the inscription to me, and tell me what it contains; that I may the better talk of it to the Emperor when I carry it to him." The other assented, *Tieh-chung-u* desiring him to pardon and overlook the faults he should find in it. When *Kwo-sho-fu* had perused the verses, he cried out, " They are written with a great deal of spirit, and shew a fine understanding." The Eunuch appeared extremely

ly

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ly satisfied with this account, and immediately ordered an entertainment to be served upon the table. *Tieb-chung-u* intreated, that he would permit him to finish both the pictures now he was about it. But the Eunuch would not let him: "Sir, said he, you do it with the greatest ease and pleasure: why can't you then first sit down and regale yourself, and afterwards finish the verses at your leisure?"

C H A P. V.

TWO tables being prepared, *Kwo-sbo-su* sat down at the first: the Eunuch with *Tieb-chung-u* at the second. After some little conversation on indifferent subjects, *Chou-thay-kien* addressed himself to the latter, and
said:

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said : “ His Majesty being informed of your great ingenuity, hath ordered these two pictures to be sent here, that you should write something upon them : but it was at my intreaty in order to bring you to my house, where I have something to impart to you of great moment. It is also a peculiar happiness that this Mandarin hath chanced to drop in, and that I can do it in his presence.” “ What, said *Kwo-sbo-su*, have you of moment to impart to this Mandarin in my hearing ?” The Eunuch replied, “ If a drum be not struck upon, it returns no sound ; if a bell be not rung, it will not be heard ; excuse me therefore if I enter at once upon the matter in hand, without farther ceremony, or delay. I have a niece born with no great beauty, nor yet

yet very ill-favoured : but she is very good tempered, chearful and pleasant. She is now about eighteen years of age, and yet I have not hitherto found a proper match for her. Now, Sir, said he, addressing himself to *Tieb-chung-u*, you are the man I would chuse for her husband : she is ingaged to no other person : I have got the consent of the Mandarin your father : and yesterday I begged of the Emperor to have the marriage performed : in order to which he gave me these two pictures to ratify the contract."

How much soever *Tieb-chung-u* was surprized, and chagrined to discover this treachery, he endeavoured to conceal it from observation. He even assumed

an

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an appearance of satisfaction, and told the Eunuch he was extremely obliged to him : that his proposal was what he could not possibly have refused, had it been in his power to have accepted of it ; but that he was already married to *Sbuey-ping-sin*, the daughter of the Lord President of Arms : and that it was impossible for him to be married twice *.

† *Chou-thay-kien* smiled and said, “ Sir,

* This is to be understood of a primary or chief wife : it would have been an affront to have thought of the niece of so powerful a Eunuch for a secondary one or concubine.

† From this place to the end of the History, the translation is carried on in the *Portuguese* language : which the Editor hath rendered into *English*.

you

you must not think to deceive me, I have examined the affair to the bottom : your proceedings were a feint, in order to avoid marrying my niece ; as also to prevent the address of *Tab-quay* to the young lady : and as it was so easy to see through this imposition, I wonder you should think of attempting it." *Tieb-chung-u* answered, " Your Lordship surprizes me : in an affair of any other nature, such an attempt might be feasible : but in such a subject as marriage, how can any imposition take place ?" " If you are really and truly married, said the Eunuch, why did not you conduct the bride home to your house, but on the contrary go to reside in that of her father ? Why also don't you cohabit with your wife ?

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wife? Why do you continue in separate apartments?" "I do not bring home my bride, said the Mandarin *Tieb*, because her father hath never a son; I dwell therefore with him, in order to attend and comfort him in his old age: but whether we reside in the same apartments or not, is an affair of no consequence to any but ourselves: it is sufficient that the marriage hath been duly celebrated. Beside as your Lordship is continually with the Emperor, how can you tell what passes in the house of another person? and this being the case, you ought not to believe any such story." "I shall not enter any farther into the merits of these reports, said the other: it concerns not me whether they are true

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or false: it is sufficient that I have spoke with his Majesty about your marriage with my niece: and have the sanction of his authority. It is in vain therefore to think to avoid it." "Not avoid it! said *Tieb-ebung-u*. From the remotest antiquity 'till the present hour, it hath never been heard of, that a man endowed with reason hath been married to one wife, and then taken another *. I have already espoused a young lady with all the due solemnities of law; for this reason I must refuse all other: yet had you made me the offer of your niece first, I should not have slighted it." "Before you had argued in this manner, said the Eu-

* This is still to be understood of the primary or chief wife. *Vide note supra, p. 62.*

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nuch, you should have made it appear that you were really married. When the bride is once carried to the house of her husband, then it may be reputed a true marriage: then she may be considered as a first or secondary wife: but this cannot properly be done 'till she is carried from her own house. And this ceremony the Rites require."

" I grant your Lordship, said *Tieh-chung-n*, that generally speaking this is necessary, but then it is only for the security of the bride or bridegroom with regard to each other: among people of honour it may be dispensed with; especially in obedience to the express commands of a parent." " You talk of obedience to your parents, said *Cbou-thay-kien*; will you pay attention to them,

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them, and neglect to obey the orders of the Emperor? Do you think then that the private commands of your parents are to take place of those of his Majesty?" "Far from it," said *Tieb-chung-u*; who began to be vexed, to hear him talk in so unreasonable a manner: "I only say that marriage is a thing of great importance, and ought to be conducted with regularity and order: otherwise you violate the laws and rites of the empire. This is not a private affair between your Lordship and myself, but a thing of public concernment; and if his Majesty will be pleased to consult all the doctors of the empire, he will see that I am right." "What occasion for so much trouble?" said the Eunuch:

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or why is it needful to consult all the doctors, when there is present so great a doctor as *Kwo-sho-fu*, one who is so capable of determining the question?"

"Very true, replied the youth; will your Lordship ask him to judge between us?"

"My Lord," said the Eunuch, addressing himself to that Mandarin, "you have been here some time listening to the dispute between this gentleman and myself: be pleased to favour us with your opinion of the case." "If you alone had asked me, said the Minister, and if the Mandarin *Tieb-chung-u* himself had not also applied to me, I should not have hazarded a word between you: but as he also desires it, I will speak
according

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according to my conscience, without partiality to either side. With regard to the rites of marriage, there are reasons within other reasons, and the subject contains some things so intricate, that all the doctors in the empire cannot infallibly decide upon it. But if the question turns upon the Emperor's authority, I am of opinion that the rites of marriage are subject to it, and that he may over-rule them at pleasure. For if you look back through all ages, you will find that the Emperor hath power to change the laws of the realm, and even to abolish the whole estate of his Mandarinate, by which those laws are executed and supported." The Eunuch *Cbou* hearing these words, could not conceal his satisfaction : he laughed and said, " Your Lordship is

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certainly right, the Mandarin *Tieb* cannot answer one word to this."

Then calling for a cup of wine, he took it in his hand, and presented it with great reverence to *Kwo-sho-fu*, intreating him to be bridesman or mediator to the marriage of his niece. "As you have obtained his Majesty's licence, replied he, addressing himself to *Chou-thay-kien*, it is no longer left to your discretion; I shall therefore act in that behalf, for I dare not disobey his Majesty." Then he drank off the wine *. After which he addressed himself to *Tieb-ebung-u*: "As the Emperor, said he, hath condescended to lend his sanc-

* This seems to have been a solemn form, by which he testified his intention to act as bridesman or mediator on this occasion.

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tion to this marriage, you cannot refuse your compliance, notwithstanding your prior engagement with *Shuey-ping-sin* : let me then advise you, Sir, to stand off no longer, but quietly submit, and then all will be well."

Although *Tieb-chung-u* was extremely chagrined and vexed, and could with much difficulty kept his patience : he nevertheless found it necessary to bridle his temper for many reasons. In the first place, he considered that they had made the point to rest upon the Emperor's authority : again he reflected that the Eunuch *Chou* had continual access to his Majesty's presence, and would be able to give what turn he pleased to the

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affair: he was also fearful that being within that Eunuch's house, he would not suffer him to go out: he was moreover unwilling to quarrel openly with *Kwo-sho-su*: he therefore answered that Mandarin mildly; "I have nothing to object to your Lordship's opinion, and if his Majesty hath given his order, far be it from me to dispute it. But still it is necessary for me to go, and inform my father and mother; that they may fix on a fortunate day; and settle the terms of the nuptial sum: for I cannot pretend to take upon me to do it without their knowledge." "Sir, said the Eunuch, you only want to shift off the affair; but it will not serve your turn: if you do not comply, you shew
contempt

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contempt to his Majesty's order : it wholly depends upon yourself whether you will obey it or not : you ought to obey, and not to study these excuses. This is a fortunate day : all that relates to invitations is already performed : the music is prepared : the banquet ready : and here by great good fortune is the Mandarin *Kwo-sho-fu* to act as bridesman : within is the nuptial chamber fitted up for the bridegroom : let us now celebrate your marriage with my niece, and then I shall have discharged the most important duty that relates to this life. If you think, Sir, that your father or mother will complain of being neglected, you must lay the blame on his Majesty's order ; and then what complaint can be made ? If you
make

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make any scruple about the nuptial sum, I will leave that entirely to yourselves : that shall make no ground of dispute." " Really, Sir, said *Kwo-sho-su* to the young Mandarinine *Tieb*, my Lord *Chou-thay-kien* discovers a great affection for you ; if now you make any farther excuses, you will certainly pass for an ungrateful person." The young Mandarinine replied, " Before one can acknowledge a favour, one ought to be certain of its propriety and reasonableness. I came hither to-day by his Majesty's order to make some verses or encomiums on two pictures. I have already finished one : the other remains to be performed : and how can I dare to take in hand any other business 'till this is discharged ?

charged? Now I intreat your Lordship to give me here the other picture, that I may finish it; and then I shall be at liberty to enter upon any other business." "Sir, said the Eunuch, you say very well: but the other picture is very large, and is laid up in an inner apartment: as therefore it would occasion a great deal of trouble to bring it here, you had better go within to it." Although *Tieb-chung-u* suspected that there was some secret design in this, which he could not at present discover, he notwithstanding thought it best to comply: which he signified accordingly. "Well then, said the Eunuch, let us drink once more, afterwards we will go within: for your Lordship is right in proposing, that one thing be finished

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nished before another be taken in hand.” The young Mandarin *Tieb* said to himself, “ When I have once dispatched the other picture, I shall perhaps find a means to escape from this house.” Accordingly rising up from the table, he said, “ Come let us finish the verses : I will drink no more.” The Eunuch *Chou* rose up likewise, and said, “ Let us go.” The Mandarin *Kwo-sho-fu* expressed also an inclination to accompany them : but the Eunuch gave him a signal with his eye : and immediately that Mandarin stopped and said ; “ It is not necessary that I be present at the composing of these verses, I will wait for your return here without : and when you have finished them I will complet the marriage.”

Then

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Then *Chou-thay-kien* conducted the young Mandarin *Tieb* within : by which means he fell into the snare : for as soon as the other had led him into an inner apartment he left him and withdrew ; two women servants immediately shutting the doors upon him.

C H A P. VI.

T*IEH-chung-u* being thus shut up within the inner apartments of the Eunuch's palace, found them all adorned and fitted out in the most splendid manner. He entered one of the chambers, which shone with the richest and most elegant furniture ; and saw in it a lady seated in a chair, who was decked with jewels, and the costliest ornaments

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ornaments in great profusion. *Tieb-chung-u* seeing her thus dressed out like a princess, composed the following verses in his mind.

*I have seen her figure, it is finely trick'd
out with ornaments,
But her mouth is wide as the sea: her
head high as a mountain.
May the demons look upon her, and bring
her to shame*.*

This lady, who was no other than the Eunuch's niece, seeing the young Man-

* The words of the Portuguese translation are,
*Vio sua figura, esta bem ornada;
Mas a boca he grande e larga como o mar, cuio testa
he alta como monte;
Os demonios vendo, fazem vergonhar.*

This specimen may serve to shew the incor-
rectness of the MS. version.

darine

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darine enter, rose up from her chair, and made signs to her women to perform their reverences to him : who asked him to draw near, and converse with their lady. Far from complying with their request he drew back ; but seeing all the doors were shut upon him, and that there was no remedy, at length he went somewhat nearer the lady, and bowed to her very low ; which done, he drew back a little as before : all this while the lady never opened her mouth. One of the most aged of the female attendants seeing this, came up to *Tieb-chung-u*, and said to him : “ Your Lordship came here within the women’s apartments to marry my lady : * husband and wife being

* This is a literal version of the *Portuguese*, viz. *Marido e mulher sendo cazado, dous sam de hun corpo de huma carne.*

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once married, are both of one body, of one flesh. You are now Lord of all this house. You need not therefore be reserved or bashful: but may come and sit down here with your lady." "I came here, said he, by the Emperor's command to write verses upon two pictures belonging to his Majesty: how then can you say I came here to marry?" "The pictures you speak of, said the servant, are without; if therefore your Lordship only came on that account, why did not you stay in the outer apartments? Obedience to the Emperor's command did not require you to come in hither. These are the apartments belonging to the women; which none ever enter but my lady and ourselves. You could never have come
here

here, but in order to marry her.”

“Your lady’s uncle, said he, the Eunu-
nuch Chou, with many wiles inticed
 me within : he hath deceived me. This
 is very disrespectful treatment of one of
 my rank, and is an affront to his Ma-
 jesty, by whose favour I am advanced
 to be one of the first doctors of the em-
 pire.” “As your Lordship is now
 here, said the servant, be easy and chear-
 ful ; why do you talk of any thing that
 happened to you without ?” He re-
 plied in a rage, “You are all of you
 concerned in this piece of treachery.
 Your master hath ensnared me by pre-
 tending the pictures were here within,
 and this the Mandarin *Kwo-sho-fu* can
 testify. But you are all of you deceived
 in thinking to conquer me : my name

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is *Tieb*, that is *Iron*; my body, my heart are all of iron, hard and inflexible, it is impossible to move me. I am more steady and resolute than those two ancient heroes *Lieu-biau-wbey* and *Quan-in-chang* *; who are so famous in history for being firm

* The first of these is mentioned before in vol. 2. p. 69. as also in the following passage of a *Chinese* author, translated by P. Du Halde. See vol. 1. p. 439.

"You have heard of the celebrated *Lieu-biau-wbey*. — Neither the most frightful poverty with which he was threatened, nor the first rank of the empire, with which he was tempted, could in the least incline him to vice, or draw him aside from virtue."

The second of these, *Quan-in-chang*, was a great general, so remarkable for his brave and gallant achievements, that he is to this day revered by the *Chinese*; who in remembrance of his sublime virtue, adore him as a god, and set up images in honour of him in their idol-temples.

See before, vol. 3. p. 131. note.—See also Dionys. Kao. p. 125. &c.

and unshaken. But indeed what effect can be expected from such shallow plots as these? This girl is not only ugly: but also shameless. Notwithstanding her fine ornaments, I regard her not: she is a low and worthless creature, and not to be regarded." The young lady, although at first she was charmed with the graceful figure of the young Mandarin *Tieb*, and did not behold without some emotion, the fine features, and fair complexion of that beautiful youth; hearing this abuse, could no longer contain herself, but broke silence, and said, "Sir, you treat me very ill, niece as I am to a great officer of the Emperor, and one who stands continually in his presence. This honour puts him upon a level

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with any of the Mandarinés, so that I have a right to be considered with all the distinction of a *Siauw-tsieb* or Mandariné's daughter*. His Majesty hath commanded a marriage to be concluded between you and me: in which there is nothing wrong or indecent. Why then do you complain of plots against you? How dare you presume to call me low and worthless. You disgrace the honour of my family. But since I am so immodest and shameless, I will make you know whether I am to be regarded or not." Then she called out to her women, "Bring this fellow here before me." All the attendants went up to him, and said, "Our lady orders us to bring you to her to pay

* See vol. I. pag. 114. note.

her

her the reverence and respect due to her quality: if you do not comply, we must force you." Notwithstanding he was so much discomposed and chagrined, he could not help smiling at them: but he neither stirred nor answered a syllable.

The women enraged at this contempt, fell all upon him at once, striving to force and drag him up before their mistress, not without great tumult and disturbance. *Tieb-cbung-u* however provoked at the ridiculous situation in which he saw himself, reflected that it would be very indecent, and unmanly for him to contend, and fight with women: he therefore mustered up his patience, and comforted him-

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self with the old proverb, " Who regards the little demons of the wood ?" * Then drawing a chair to him, he sat down : and while the women were struggling and talking round him, he remained calm and unmoved ; repeating to himself the following verses :

Hard substances become soft :

Soft substances turn to hard :

* The Chinese vulgar suppose every part of the universe to be under the influence of good or bad spirits, who have their respective districts. This premised, the application of the Proverb is obvious. Nothing can place the feeble efforts of these women in a more contemptible light, than to compare them to those little diminutive fiends, who only presiding over unfrequented solitudes, have very little power or opportunity of doing mischief, notwithstanding their natural malignity.

The Portuguese words are *Quem faça caso dos diabolhinos do mato* : I suppose it should be *Diablinhos*.

Hard

*Hard and soft at times are strong :
Water is soft ; who can resist its force * ?*

In the midst of this disturbance came in the Eunuch *Cbou* himself, having entered through another door ; who looking round him, cried out to the women, “ What is the meaning of this ? Retire. How dare ye presume to offer this rudeness in the presence of people of quality ? ” Then addressing himself to *Tieb-ckung-u* on the subject of the marriage, he said, “ Well, Sir, it is in vain to resist ; you had better comply, and put an end to all this

* The Portuguese words are,
Causa dura chegou de estar mole,
Causa mole vem se fazer dura,
Dura e mole estão forte,
A agoa mole quem pode resistir sua força ?

disturbance." He answered, " I don't refuse my compliance: but we must pay obedience to the laws." " Why not ?" said the other. " Your Lordship, replied he, forgets there is a book of the laws, which contains an injunction for the Mandarines within the palace to have no dealings or contracts with the Mandarines without *. Now as there is this doubt about the lawfulness of our engagement, what matters it, if we defer its completion for the present ?" " That injunction,

* This is a regulation which the *Chinese* Emperors have frequently found it necessary to revive, in order to curb the exorbitant power of the Eunuchs, and to break through their connections with the other great officers, *See P. Du Halde, vol. 1. p. 226 &c.*

N. B. By *the Mandarines within the palace* is peculiarly meant the Eunuchs: these being properly

junction, said the Eunuch, is old and obsolete: what occasion to observe an obsolete law? But it is necessary to obey the present commands of the Emperor, and to execute what he enjoins. The other is old and out of date." *Tieb-chung-u* replied, "If your Lordship would have me execute those commands, shew me your patent; that I may first thank his Majesty for his favourable notice of me *. Nay, Sir,
shew

perly the only domestics the Emperor hath: and these are so numerous, that *P. Semedo* tells us, in his time their number was seldom so small as 12000. In the reign of a weak Emperor, the Eunuchs generally gain the ascendant, and grow to an unsufferable pitch of insolence. Since the *Tartar* race hath been in possession of the throne of *China*, the number of these gentry hath been lessened, and their authority diminished.

P. Semedo, p. 114. & Auth. sup. citat.

* It is an indispensable duty with the Mandarines,

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shew me the patent ! For how can I presume to conclude this marriage, thus hand over head, before I have returned the Emperor thanks ?”

While this contention lasted between them, there came two little Eunuchs in great haste to the house of *Cbou-tay-kien* : he was called out to speak to them. They told him that *Hú-biau*, General* of the *Tartarian* frontiers, was returned from the war, bringing with

darines, to pay their acknowledgments to the Emperor, upon every the least notice taken of them, by doing him immediate homage : which is performed by prostrating themselves nine times on the ground before him, or in his absence before his empty throne.

See P. Du Halde, &c.

* The *Chinese* title is *Tsong-ping*, which P. Du Halde interprets *Commandant General de Melice*, *Voi Tom.* 3. fr. index.

him

him a multitude of prisoners: that there were also come with him many ambassadors, loaded with tribute of great value*: and that the Emperor had ordered a banquet for them. They added, “As the Mandarin *Tieb-chung-u* was the patron and protector of the General, his Majesty commands him to accompany them. The banquet is prepared: we have already been at this nobleman’s house to seek him, but he was not there; we were told he

* The ideas of *Ambassador* and *Tribute* are inseparable among the *Chinese*. See vol. 2. p. 92. 288.

They look upon sending an embassy, as a mark of vassalage and submission, and therefore make it a general rule not to send any themselves to other courts. Yet they have for once departed from this rule, in sending a splendid embassy to *Russia*, in the reign of the Empress *Anne*.

Vid. Bayeri, tom. 1. dedicatio.

came

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came home this morning with your Lordship. We are accordingly come hither to inquire after him : the messenger of state waits for him in the outward court, and his servants are attending there with his horse. Please to inform him to come away immediately." Not satisfied with this account, the Eunuch *Cbou* went himself to the gate accompanied with the Minister *Kwo-sho-fu* : and finding it to be literally as they had related, these two looked at each other in great confusion, not knowing what to say ; especially when they saw there was also come the Mandarin whose business it was to provide the banquet, and that the summons would admit of no delay. Finding there was no remedy, the Eunuch
ordered

ordered the doors to be opened, and *Tieb-chung-u* to be suffered to come forth. The latter was wondering what could occasion this unexpected deliverance, when the Mandarin of the banquet, and the Emperor's messenger informed him of the invitation, which required his immediate attendance. *Chou-thay-kien* greatly chagrined, said, "They say the Emperor commands you to attend the banquet: his Majesty also commanded you to write the verses. You have finished one picture, yet another remains to be dispatched. To-morrow, when his Majesty will demand of me why they were not done; what shall I answer? You cannot go 'till both are finished." This he said with a malicious design to em-

embarrasses him, and render him incapable of complying with the order. But *Tieb-chung-u* answered, "I have long been desiring you to let me have the other picture that I might dispatch it: yet you would not give it me. This picture is here without, but you deceived me, and inticed me to go within: however bring the picture here, and I will finish it." The Eunuch *Chou* brought him the picture; when in a moment he finished all the verses, and taking his leave, went away.

Chou-tbay-kien who accompanied him to the gate, returned to his friend *Kwo-sho-fu*, and said, "What astonishing abilities hath this young man? And who would have thought he could have
 escaped

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escaped the snare * ? This unexpected message from the Emperor hath broke through all our measures." They remained both of them enraged and vexed at a disappointment so little foreseen. After some time *Kwo-sho-su* broke silence, and said, " Let us look out for some other expedient. The marriage with *Sbuey-ping-sin* is not completed: it is well known that they do not sleep in the same chamber. I will yet cause them to be separated. Think not I propose an impracticable attempt. I will revive the suspicions that have been so long dormant, with regard to her carrying him home to her house to attend him in his illness. I will refute this pretended excuse, and

* Here is a tedious recapitulation in the original.
accuse

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accuse them of disorderly and unlawful motives. I will relate this to the Censor of the empire, who is obliged by his office to report it to his Majesty. I will tell him, that after having had an unlawful amour, they now would increase the scandal by a patched-up marriage: and I will remonstrate the contempt and reproach this will bring on the laws: especially as they are people of such rank in the state. Your Lordship shall lend your assistance to forward and strengthen this accusation. Then will his Majesty summon the Tribunal of Rites to examine into it: in the mean time, I will apply to the *Che-bien* of the city where the affair happened, and will get him to turn over all the papers of his office, in order to procure minutes of the

case, wherewith to support the accusation. After this, the least that can happen will be their being divorced and separated for ever." " True, said the Eunuch *Chou*; and when once they are separated, it will be an easy matter to speak to the Emperor about the marriage with my niece." These resolutions they formed, both agreeing that in order to render them effectual, the utmost secrecy and caution were necessary.

C H A P. VII.

THE *H-chung-u* being thus set at large by the invitation the Emperor sent him to the banquet, took the first opportunity to advise with his

VOL. IV. H father,

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father, concerning his situation with *Shuey-ping-fin*. The Mandarin *Tieb-ying* said, "Notwithstanding you both continue in separate chambers, I am of opinion that your marriage is valid, and for life. But why don't you bring your wife home to your own house, that the world may be thoroughly satisfied of your nuptials, and thus all occasion of scandal removed? The Eunuch *Chou* owes you a grudge on account of his niece. Go and consult with your bride what course to take in this critical juncture." He accordingly went to the young lady, and told her what his father had said. "My lord, said she with her accustomed discretion, I am your servant and handmaid, and will do whatever you shall

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prescribe to me, in order to put an end to these clamours. All this disturbance springs from the malice of *Kwo-sho-fu* and his son. Let us then with the greatest expedition perform whatever ceremonies remain unobserved, and thereby convince the world that our marriage is duly celebrated according to law." When *Tieb-chung-u* found his lovely bride approved of his father's advice of bringing her home to his own house, it filled his heart with extreme satisfaction: "You, said he, are a lady that always lend an ear to reason. I will not fail to acquaint my father and mother of our intentions: nor will I on this occasion forget my friend *Hû-biau*. I will then apply to the Tribunal of Mathema-

tics* in order to chuse a good day for our nuptials, and will invite all the Mandarines to the marriage feast.

* The *Kin-tien-kien* or Tribunal of Mathematics, consists of a president, two assessors, and many subordinate Mandarines: who apply themselves to astronomy and astrology; compose the imperial calendar, and distinguish the days, hours, &c. into fortunate and unlucky.

It is an important branch of their office to predict all eclipses: of which they give schemes to the Emperor, who lays them before the Tribunal of Rites, and they disperse copies of the same through all the provinces, to the end that the ceremonies usual on that occasion may be every where observed. These consist in beating kettle-drums, &c during the eclipse; the Mandarines kneeling and making prostrations all the while; the common people at the same time shouting, in order to fright away a supposed dragon, who they believe is about to devour the sun or moon.

This tribunal also deutes five astronomers every night to take their stand on the imperial observatory, who every morning report whatever *Phænomena* have occurred to them.

P. Magal. p. 231. Mod. Un. Hist. viii. 186,
P. Du Halde. P. Le Compte, &c.

The

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The truth is we have not complied with the custom which requires us to present wine to each other †."

Kwo-sho-fu hearing that the young couple were preparing to celebrate their marriage afresh, was very much disturbed at it. He applied therefore to one of the Mandarin, whose business it is to accuse all that are guilty of enormities, and with many intreaties prevailed on him to accuse *Tieb-chung-u* and the young lady before the Emperor.

† The custom is upon the wedding night, while the young couple are surrounded by all their friends, for the bride to offer a cup of wine to the bridegroom, which he drinks off; and then offers such another cup to her.

Transf.

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The accusation was drawn up in the following terms.

“ I *Vang-yo*, Cenfor * of the empire, with great respect and reverence present to your Majesty this paper of accusation concerning a scandalous marriage, which violates the law : and I do it in order that your Majesty may examine into the same, and find out the truth. Of the five things that pertain to hu-

* The title of this officer here and below in the *Portuguese* version is *JU-SU* [or *XU*] *acuzador e avizor do imperio* : i. e. “ The Ju-su, the accuser, and the monitor of the empire.” But as this title is mentioned in no other writer, and as the office seems to be the same with that of CENSOR described before, [See pag. 10. note] the Editor hath not scrupled to give that title here.

•
“ man

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“ man nature †, the first is marriage :
“ it ought therefore to be observed
“ with due care and attention, and with
“ all these ceremonies, which the Em-
“ perors have enacted from the re-
“ mote antiquity. Now it is a thing
“ unheard of that a young woman
“ without father or mother should re-

† By these *five things* are probably meant those several Relations of social life, that gave birth to the relative duties, which the *Chinese* distribute into five heads, and to which they reduce all their morality. These five duties are, those of parents and children : prince and subjects : husband and wife : elder and younger brethren : and friends with regard one to another. See *P. Du Halde, vol. 2. pag. 37. &c.*

Now although the *Chinese* commonly look upon the relation between parents and children, as *first* in point of importance : yet in some respects the precedence may be also given to that of marriage, as it comes *first* in order of time, and as most of the other relations spring from it.

“ main under the same roof with a
 “ young man equally removed from
 “ his own parents, and that without
 “ the interposal of any mediator or
 “ bridesman, or without the know-
 “ ledge and privity of any. [All this
 “ hath happened, and] the parents of
 “ the offenders are the Mandarin
 “ *Shuey-keu-yé* and *Tieh-ying*, both great
 “ officers of your Majesty’s council.
 “ Who at length, after the fact is
 “ become notorious to all the world,
 “ are preparing to patch up a mar-
 “ riage between the guilty pair ; which
 “ they have the confidence to cele-
 “ brate with great feasting and pa-
 “ rade : mean while, as the nuptial
 “ procession marches along the streets,
 “ all the people are murmuring and
 “ laughing

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“ laughing at a thing so unheard of
“ among persons of quality. . All these
“ facts coming to the ears of me your
“ Majesty’s subject, I durst not but
“ inform you of them, that the offend-
“ ers might be chastized for an exam-
“ ple to others.”

The Mandarin *Vang-yo* having presented this paper, it was referred to the council named *Ko-chung* † : which consulted upon it, and made this report, “ What affects the fame of a

† None of the writers that the Editor hath been able to consult, give any account of this tribunal, which is elsewhere in the *Portuguese* MS. called *Ko-chin*. After all ; the *Portuguese*, which is very much corrupted in this place, will bear to be rendered, “ A councillor named *Ko-chung* : who deliberated upon it, &c.”

“ virgin

“ virgin ought to be very clear. Here
 “ is no testimony, only hearsay in
 “ the street. It ought diligently to
 “ be inquired what evidence there is to
 “ support this allegation.”

The Eunuch *Chou* was every day importunate with *them* to pursue the inquiry with more rigour. Nevertheless it was not till after a considerable time that the accusation was sent to the Tribunal of Rites, for their farther inquiry. The Eunuch *Chou* vexed at this delay, applied to the Grand Eunuch, who is President of all the Eunuchs of the palace * : and imme-

* The Eunuchs of the palace are under cognizance of various tribunals of their own ; where all regulations relating to them are enacted, and to which alone they are accountable.

P. Semedo, pag. 114.

diately

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diately a petition was issued out for the Emperor's own inspection : who upon perusal of it said, "As *Tieb-chung-u* " is a young man, the pretence of " his going to be cured and nursed " in his illness in the house of a " young woman, is greatly to be " suspected."

While the Tribunal of Rites was deliberating what answer to return to his Majesty, the news arrived to the Mandarin *Tieb-ying*, who greatly alarmed related to the young couple what he had heard. "The Mandarin *Vang-yo*, said he, out of enmity which he bears you, hath delivered in a petition against you to the Emperor ; it behoves you therefore to consider well

well what defence you are to make ; and to draw up a petition in your own behalf." The young couple replied, " We have long been apprized that this would happen, and are accordingly prepared : let us see what answer his Majesty hath dispatched, and we shall draw up a suitable memorial."

The Emperor referred the petition abovementioned to the Tribunal of Rites. That tribunal dispatched it away to the province of *Sban-tong* for the Viceroy to make inquiry. The Minister *Kwo-sho-su* upon the first notice of this, immediately sent instructions to his son to gain the *Che-bien* of the city over to their interest ; with this view he ordered him to spare no
 expence,

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expencc, and furnished him with a letter written to that Magistrate with his own hand. *Kwo-kbé-tzu* greatly delighted with the prospect that seemed to open before him, immediately got ready a hundred pieces of gold *, in order to accompany his father's letter to the *Che-bien*. The name of the
Mandarine

* The *Portuguese* expression is, *Paes de ouro*, i. e. "Loaves of gold;" and this is the name which most nations have agreed to give to the uncoined pieces of gold which the *Chinese* use in traffic. These pieces are of two sizes, the greater are commonly worth more than 100l. sterling, and the smaller about half as much, or according to their weight: for neither gold nor silver coin is current in *China*, all their payments being made by weight. For this reason every *Chinese* merchant is always furnished with very fine steel-yards and a pair of shears for the more ready dividing their metal into the requisite sums, which they will do to any given value with the greatest exactness.

This may seem an awkward method of proceeding,

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Mandarine who at this juncture possessed that office was *Wey-phey*, being the same person whom *Tieb-chung-u* had formerly befriended in rescuing and restoring to him his mistress. This gentleman was but newly promoted to his

ceeding, but the *Chinese* are such subtle and exquisite cheats, that were money to pass among them by *tale*, as in other countries, it would give birth to continual adulterations. For the same reason, when the *Chinese* transport these *Pan de ouro* into other countries, the merchants cut them through the middle, not daring to trust that crafty people, who have a method of stuffing these pieces, insomuch that withinside shall be sometimes found a third part of copper or silver.—But except it be in large sums, gold is seldom used as a medium of traffic.

N. B. The only coined money current in *China*, consists of some very small copper pieces, who have each a hole in the middle for the convenience of stringing many of them together. Ten of these are not worth above a half-penny.

See Tavernier part 2. pag. 8. P. Du Halde, vol. 1. p. 330.

office

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office when *Kwo-kbé-tzu* presented to him the hundred pieces of gold together with his father's letter. The other had no sooner perused it, than he was greatly surprized to find not only the mischief intended against his benefactor, but that he himself was desired to be instrumental in it. Nevertheless he concealed his sentiments with seeming approbation; "Very well," said he; "I accept your present; when the petition arrives, I will not neglect it." *Kwo-kbé-tzu* was satisfied with this answer, and withdrew. The Governour *Wey-phay* called together all the clerks belonging to the tribunal *, and

* Belonging to every tribunal there are various notaries, clerks, &c. who have small houses

and ordered them to examine into the affair of *Tieb-chung-u*, and to inform him upon what pretence that youth was received into the house of *Sbuey-ping-fu*. They all agreed that the young lady took him in, out of gratitude for having rescued her from *Kwo-kbé-tzu*, who was carrying her off by force : and that this was notorious to all the world. The Mandarin *Wey-phey* inquired how far their behaviour together afterwards was decent and blameless.

houses in the adjoining courts. They are maintained at the public expence, and enjoy their places for life : so that business goes on without interruption, notwithstanding that the Mandarines their masters are often changed.

N. B. In each of the tribunals there are public registers, where every thing transacted before it is entered and recorded.

P. Du Halde, vol. 1. pag. 284. Lettres edif. &c.

They

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They replied, " We know not ; but the *Pao Cbe-bien* your predecessor, having the same doubt of their virtue, employed a spy to pry into their conduct ; who was accordingly concealed for some time * within the house ; and this man gave such an account of their behaviour, that the *Pao Cbe-bien* conceived a great regard for the young stranger, and revered him as a saint." The governor *Wey-phey* ordered before him the spy abovementioned, as also the superior of the *Pagoda*, where *Tieb-chung-u* had lodged. He examined them both ; and both agreed

* The MS. says, " Three whole nights : " but this is neither credible in itself, nor supported by the former part of the story. See vol. 2. chap. 4.

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in establishing the purity of that gentleman's conduct. Highly satisfied and rejoiced with this result of his inquiries, *Wey-hy* only waited for the arrival of the dispatches from the Tribunal of States, and from the Viceroy, in order to make his report. After five days the dispatches arrived. He immediately returned back to the Viceroy a satisfactory answer. That Mandarin acknowledged the affair bore a very reputable aspect, and immediately transmitted the account to the court. The Tribunal of Rites expressed great satisfaction at the clear and unblemished conduct of *Tieh-ching-u*, whom they looked upon as a saint, and perceived the malice of *Kwo-sho-fu*: nevertheless being obliged

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to observe all the due forms of law, they informed that Mandarin of the satisfactory account they had received of *Tieb-chung-u's* conduct, and invited him to come and peruse it himself. *Kwo-sho-fu* was greatly enraged at the perusal, and threw out many reproaches on the governor *Wey-phy*, "He is but newly made a doctor, said he, and just come to his office, how can he know the truth of this affair? He is very hardy and rash to pretend to acquit this criminal upon such slight pretences: I cannot suffer this boldness to pass unnoticed." He therefore applied to the superior Mandarines to call *Wey-phy* to account for his presumption. With this view *Vang-yo* presented another petition to the

Emperor : who accepted it, and gave orders for *Wey-pbey* to be summoned to court, in order to justify his conduct. *Wey-pbey* received this summons from the Viceroy : together with private notice to make the best preparations he could for his defence, for that he had powerful enemies to contend with. *Wey-pbey* waited on the Viceroy to return him thanks for his advice, and withal assured him that he had nothing of which he could accuse himself, and therefore was under no apprehension of the event. Then taking with him the spy, who had been employed by his predecessor, as also the superior of the *Bonzies* *, together

* The *Chinese* author seems in the following part

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together with the letter of *Kwo-sho-fu*, and his present of the hundred pieces of gold, he set out for the court. As soon as he arrived there, he durst not presume to present himself before the Emperor, but went and demanded audience of the *Hing-pu*, or Tribunal of Crimes †. It was inquired of him at that tribunal, how it happened, that he who was but newly promoted to his office, could pretend to decide so positively upon the conduct of *Tieh-ebung-u*, and the young lady? And whether he had not both

part of the story to have forgot this circumstance: for this witness is never produced afterwards. It is also some imputation on the Author's justice, that this *Bonze* is not punished along with the other criminals.

† See vol. 3. p. 127. note.

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bribed to acquit them? *Way-phy* answered, "As I was promoted by his Majesty to the honourable Tribunal of *Che-bien*, it behoved me to examine clearly into all matters that came before it. It is true, my own personal knowledge of this affair cannot enable me to decide upon it: but I not only inquired of my clerks and officers all they knew about it themselves, but also what testimony they had to support their account: they referred me to a person, who was employed by the *Pao Che-bien* my predecessor expressly as a spy to observe the conduct of the young people, and from him I learnt a clear state of the case. Your Lordships have asked if I received no bribe from *Tieb-chung-u*:
I have

A CHINESE HISTORY. 119

I have received nothing from that Mandarin. But from *Kuo-sho-fu* I have received not only a letter written with his own hands, but also a hundred pieces of gold from those of his son. Here is the spy, who is witness to the truth of the account, and here is also the letter and the gold." The Mandarines at the sight of this, were astonished and confounded; and finding no cause to blame *Wey-choy*, dismissed him with orders to await the Emperor's farther pleasure, and to attend them again upon the first summons. Then *Wey-choy* performed the accustomed reverence, and withdrew.

THE Mandarines that composed the Tribunal of Crimes seeing there was no remedy, and that they could not favour the cause of *Kauo-fuo-fu* without danger to themselves, applied to the Tribunal of Rites to present a memorial to his Majesty, to acquaint him with what they had done. The Emperor perused it himself, and said, "This is a rare incident. If this report be true, we have in our realm a most excellent person." The Eunuch *Chou*, who stood in his Majesty's presence, said, "This report comes from a new governor, who could not know the affair of his

OWN

own personal knowledge ; if I might therefore presume so far, I would question the truth of this report : for if there was nothing wrong, why did not his father come to acquaint and consult your Majesty upon the case. The young people in the first place come together, and afterwards marry.” The Emperor considered a little with himself, and then replied : “ You are right. Order each of the parties concerned to draw up a petition for my perusal, I will afterwards examine into the affair myself.” When this order came to the two young persons and their parents, they remained very joyful and well pleased : the Minister *Kwo-sho-shu* was no less affected with concern and dread ; he thought to have

wrought

wrought the downfall of others, and saw the evil [ready to] fall upon himself. In the difficulty in which he found himself plunged, it occurred to him to represent in his petition the overtures of marriage that had been made by his son, and to assign reasons for his desisting that should favour his cause : he therefore gave in his petition to the following effect.

“ I your Majesty’s vassal present
 “ this petition concerning the affair
 “ that hath so lately happened. The
 “ truth is, I was at first disposed to
 “ marry my son to the daughter of
 “ *Sbucy-kew-yé*, and for that reason
 “ applied to her father in his behalf :
 “ but afterwards hearing many things
 “ pre-

A CHINESE HISTORY. 123

“ prejudicial to the fame of the young
“ lady, I laid aside my intention.
“ How then could my son be sup-
“ posed likely to make an attempt
“ upon her by force * ? I submit this
“ to your Majesty’s consideration.”

Tieb-chung-u saw this petition of his
adversary, and instantly presented ano-
ther to the Emperor in answer to it.

“ I *Tieb-chung-u* in obedience to your
“ Majesty’s orders, make this my pe-
“ tition, speaking truth without guile.
“ I did not presume to trouble your
“ Majesty before on this subject, as

* The transition here seems rather harsh and abrupt: it ought however to be observed, that the Emperor had been made acquainted with this circumstance from the memorials relating to *Wu-ping*.

“ the

“ the affair was trifling, and related
 “ only to a private family. I was tra-
 “ velling through the provinces, by
 “ permission of my father, when lo!
 “ in the city of *Tsé-nan* I was in-
 “ terrupted by a great tumult and
 “ disturbance in the streets: I inqui-
 “ red the cause, and learnt that the
 “ son of *Kwa-sho-fu* was carrying away
 “ the daughter of *Sbuey-keu-yé*, in or-
 “ der to marry her by force. Hear-
 “ ing of this outrage, though I was then
 “ but a stripling, I was filled with in-
 “ dignation, and said, in marriage
 “ the consent of both parties, and
 “ other solemn rites are necessary.
 “ The *Che-bien* yielding to my remon-
 “ strance, caused the lady to be carried
 “ back to her house. All this while
 “ I had no personal knowledge of
 “ the

A CHINESE HISTORY. 125

“ the parties : nor had any other view
“ but to promote peace and con-
“ cord. The son of *Kwo-fo-su* finding
“ that I had hindered his unlawful
“ designs, entertained a violent hatred
“ against me. I was lodged in a *Pagoda*
“ or convent. He applied to the *Bon-*
“ *ze* of the convent to give me poi-
“ son. It was accordingly administer-
“ ed to me in my victuals. I was
“ seized with violent illness, and at
“ the point of death. *Sbuey-ping-sin*
“ discovering that I was dangerously
“ ill upon her account, was greatly
“ concerned, and caused her people
“ to convey me to her house. I was
“ then too much disordered to know
“ any thing of the matter : but she
“ did it purely out of gratitude to
“ repay

126 HAU KIOU CHOAAN.

“ repay the services she fancied
 “ I had done her. While I was in
 “ her house I observed the strictest
 “ modesty *, nor gave the least oc-
 “ casion for scandal. With regard to
 “ the marriage contracted with her
 “ afterwards, I did it in obedience
 “ to my father and mother; and this
 “ was owing to my having been
 “ surety † for the general *Hsi-bian*,
 “ who by the victories he obtained,
 “ brought the young lady’s father out
 “ of a long exile, which he had suf-
 “ fered at the instigation of *Kwo-
 “ sho-su*. The general observing that
 “ I was young and unmarried, in or-

* Literally it is, “I was very clean.”

† Protector. *Port.*

“ der

A CHINESE HISTORY. 127

“der to return the benefits I had
“done him, became mediator and
“bridesman in my behalf, and ap-
“plied to *Sbue-kw-ji* to give me his
“daughter in marriage. All this they
“concerted among themselves with-
“out my knowledge. But notwith-
“standing the marriage hath been twice
“solemnized, it is not yet consum-
“mated: so careful have we been
“about our reputation and good fame.
“We have even lived together under
“the same roof with all the im-
“mence of infants. This I here set
“forth in my petition conformably to
“your Majesty’s orders.”

The young lady in like manner pre-
sented her petition to the Emperor.

“ I *Sbue-*

28 HAU KIOU CHOAN.

“ I *Shuey-ping-sin* in conformity to
 “ your Majesty’s command, make
 “ this true memorial. I was left an
 “ orphan by the death of my mother,
 “ and by my father’s banishment: I
 “ remained alone in my house, where
 “ I lived in the greatest reserve and
 “ retirement *. In this solitude how
 “ could I make a marriage-contract?
 “ All [the present disturbance] springs
 “ from the Mandarin *Kwo-sho-su*.
 “ His son, who is of the same city
 “ with myself, held me in such
 “ contempt, as to form designs
 “ of marrying me by force: he got
 “ me into his power by a coun-
 “ terfeit order from your Majesty.

* The literal version is, “With my gate
 “ always shut.”

“ As

A. CHINESE HISTORY. 129

“ As he was carrying me away we
“ were met by *Tieb-chung-u* : who see-
“ ing this outrage applied to the *Che-*
“ *bien* in my behalf. That Magistrate
“ ordered me to be carried back to my
“ house. *Kwo-kbé-tzu*, enraged at his
“ disappointment, conceived violent ha-
“ tred against my deliverer, and sought
“ all means of revenge. The latter be-
“ ing lodged in a Convent, the other
“ commanded the *Bonzee* to give him
“ poison ; which brought him to the
“ point of death. Hearing of his dan-
“ ger, I resolved to run the risk of
“ my reputation, rather than let my
“ benefactor perish. I ordered him
“ therefore to be conveyed to my
“ house, that I might superintend his
“ cure. I remained under the same roof

120. HAU KIOU CHOAAN.

“ with him, with the greatest * purity
“ and modesty, without any bad thought.
“ He is no less innocent. Whatever
“ is represented as disorderly in our
“ marriage is false. It was undertaken
“ and conducted by my father. The
“ General *Hé-bien* was bridesman or
“ mediator, and gave himself the trou-
“ ble of settling the contract. But
“ although we are married, we have
“ not yet cohabited. This being a
“ private concern between man and
“ wife, we thought it unnecessary to
“ trouble your Majesty about it. The
“ liberty I take now is in obedience
“ to your Majesty's command, to
“ whose wisdom I refer the justice
“ of my cause.”

* Literally “Very clean and pure.”

The

A. CHINESE HISTORY. 131

The Mandarin *Tieh-ying* presented likewise a memorial to the Emperor,

“ I the *Tu-cha-yun*, or Superior of
“ the Viceroys, *Tieh-ying* by name, with
“ great respect and reverence present
“ this memorial to your Majesty. The
“ rites of marriage ought to be
“ observed by the father and mother
“ of each party. When a father wants
“ to marry his son, it behoves him
“ to seek out a woman of honour
“ and virtue. My son, who is cre-
“ ated one of the first doctors of the
“ empire, cannot but understand all
“ the ceremonies and customs: much
“ less could he dare to violate the laws,
“ We being your Majesty’s vassals, and
“ advanced to the honourable charge

“ of Mandarines, could not presume
 “ to take any steps that were not legal. The young lady *Sbuey-ping-fin*
 “ hath too much virtue and good
 “ sense to consent to any step inju-
 “ rious to her reputation. What-
 “ ever therefore is represented as dis-
 “ orderly in their marriage, is contra-
 “ ry to truth. But all these troubles
 “ are brought upon me through the
 “ hatred and envy of certain persons.
 “ This memorial I make in obedience
 “ to your Majesty, whose wisdom will
 “ clearly discern the truth.”

The father of the young lady pre-
 sented also his memorial to the Emperor.

“ I the President of the Tribunal
 “ of

A CHINESE HISTORY. 133

“ of Arms, named *Sbuey-keu-yé*, with
“ great reverence and respect present
“ this memorial to your Majesty.
“ In marriage, there ought to be the
“ intire consent of both parties, free
“ from all force and compulsion.
“ With respect to my daughter,
“ she would by no means be pre-
“ vailed on to marry *Kwo-kbé-tzu* ;
“ whose father being one of your Ma-
“ jesty’s great councellors, and having
“ charge of the whole empire, ought
“ to know all the laws and customs.
“ And yet hath he been guilty of the
“ greatest outrage, and still persists in
“ presenting memorials to your Ma-
“ jesty full of lies and falsehood, de-
“ faming the honour of ladies, prin-
“ cipally that of my daughter ; who
“ K 3 “ hath

“ hath already presented her memorial, which I beg leave to refer to
 “ your Majesty.

These five petitions or memorials were presented to the Emperor. His Majesty received them, and calling together all the Mandarines of his council into his palace, he required them to take the petitions, and examine them carefully. They obeyed his commands, and were agreed as to the truth of the facts, viz. That *Kwo-khé-tzu* had carried away the lady by force: and that *Tieb-chung-u* was in her house to be nursed in his illness: but whether their behaviour together afterwards was as pure and unblemished as was represented, they could not determine. To this end
 . it

it was necessary to inquire of the Mandarin, who filled the post of *Che-bien* when the affair happened. Immediately an order was issued out to cite that Mandarin before them: who accordingly arrived. The Emperor himself examined him. "You that were then *Che-bien* of that district, are you acquainted with the affair between *Tieh-chung-s* and *Sze-y-ping-sin*? Take here these five memorials, consider thoroughly on which side lies the truth, and tell me truly as far as you know; otherwise you shall be punished in the same manner as the offenders themselves." The *Pao Che-bien* perused the papers, and assured his Majesty that as far he had opportunity of knowing, the defendants

had asserted nothing but the truth ; that indeed with regard to the regularity of their marriage afterwards, he was not able to pronounce about it, as it had been altogether conducted at *Pe-king*.

The Eunuch *Chou* told the Emperor, that with respect to every thing that past before, it might possibly be true ; but after having been twice married ; it was not credible that they had observed so strict a chastity, as they would insinuate. The Emperor agreed that his remark was just. Then he issued out an order for all the Mandarinés of the court to meet together at the palace the next morning ; and for *Tieb-chung-u* and the young lady to attend them.

CH A P. IX.

THE next morning when all the Mandarines were assembled in the palace, together with *Tieb-chung-u* and his bride, the Emperor himself came amongst them. [When they had performed the profound reverence * due to his presence,] his Majesty ordered *Tieb-chung-u* to stand forth before him. He obeyed; and the Emperor seeing him to be a very graceful and well made youth †, was pleased with his

* This is done by prostrating themselves nine times before his throne, each time hitting their forehead against the ground.

See P. Du Halde, &c.

† It should seem from hence that he was not before personally known to the Emperor, notwithstanding he was appointed tutor to his son. Which is very credible.

ap-

138 HAU KIOU CHOAAN.

appearance : " What, said he, are you the person that broke open the gates of *Tab-quay*, and rescued the old man named *Han-yuen*, together with his wife and daughter ?" He answered in the affirmative. " Was it you also that was protector of the general *Hu-bian*?" He signified his assent. " These two exploits, said his Majesty, indicate a disposition highly to be applauded; you must certainly have great courage. When you went to the house of *Sbuey-ping-sin* in order to be nursed in your illness, to remain under the same roof with her five nights and days pure and undefiled, is such conduct as was never heard of from the earliest ages until now : it is very extraordinary. Is this also true?" *Tieb-chung-u* said,

said, "It is very true." "A sincere and just man, said his Majesty, may [sometimes] be met with, but one like you it is difficult to find. But you say in your petition you were twice married; how happened that?"

Tsieb-chung-n answered, "When I was carried to the house of the young lady to be nursed in my illness, there went abroad many evil reports concerning us; this occasioned us to be married twice. For when our parents agreed upon the marriage covenant, if we had come together at first, our integrity would always have remained in doubt: for the same reason we have hitherto resided in different apartments. And since your Majesty hath called our

conduct in question, we two have been as the sun among clouds: now we are in your Majesty's presence; we beseech you to cause the sun to come from behind that obscurity." The Emperor listened to him with great attention, and said, "According to your account *Sbuey-ping-sin* is yet a virgin." He then ordered that young lady to stand forth before him: and when she appeared he thought her beautiful as an angel. He asked if her name was *Sbuey-ping-sin*. She answered, "Yes." "The Mandarine," said he, that was *Che-bien* of your city hath told me, that three times with great ingenuity you delivered yourself out of the hands of *Kwo-kbé-tzu*. Was it so or not?" *Sbuey-ping-sin* replied,

"I am

A CHINESE HISTORY. 141

"I am a poor weak girl: *Kwo-khé-tzu* found my father was banished into Tartary, and therefore endeavoured to marry me by compulsion. Finding that I was unable to resist his power, I was obliged to practise some artifice to deliver myself out of his hands." The Emperor hearing this, laughed and said, "You that were afraid of *Kwo-khé-tzu*, how durst you take a young stranger into your house to nurse him? Were not you afraid that people would raise evil reports of you?" She replied, "When I was called upon to return benefits so great as those I had received, I no longer regarded fame or report." The Emperor laughed again, and said, "In the beginning when you hardly knew

Tieb-

142 HAU KIOU CHOAN.

Tieb-king-u, you took him in without regarding the murmurs and reproaches of the world; afterwards when you were commanded by your father to marry him, why did you continue in separate apartments?" She replied, "The murmuring at first was but small, and I knew would easily cease together with my acquaintance with that gentleman. But now that a more serious connection was going to take place between us by means of a regular marriage, there was danger of our incurring a disgrace and infamy that would terminate only with our lives. But your Majesty hath summoned me into your presence, and with great shame and trembling I am come to appear before you." The Emperor was great-

ly

21

ly pleased with the ingenuous modesty and diffidence with which she opened her cause, and said, "Young lady, if you have all along kept yourself pure and spotless as at the first, there are not to be found a pair equal to you from the most remote antiquity unto the present hour. You in particular ought to be celebrated through all parts of the world, as a saint. I now order four Eunuchs to attend this young lady to the Empress* : and let her appoint her ladies to examine if she be truly a virgin or not."

Four

* As polygamy is allowed in *China*, the Emperor hath commonly a good number of wives ; tho' but one, to whom he gives the title of *Empress*, or *select consort* ; who alone is allowed to sit at table with him. Among those of the next order are reckoned nine of a second, and thirty of

144 HAU KIOU CHOAAN.

Four Eunuchs immediately came forth, and conducted the young lady to the Empress; who received her, and ordered two of her attendants to answer the Emperor's inquiry. They returned, and said, "We have performed your Majesty's command,

of a third rank, and all of them styled *wives*. Next to them are those styled *Queens*, but who are in reality rather concubines: and of these he takes as great a number as he pleases, and keeps them in different apartments from the former, except he should take a particular fancy to any one of them, and bring her into the inward court. But in general he shews the most respect and favour to those who bring him most children, especially to the mother of the first son, tho' they are all inferior to her, whom he hath chosen to be the imperial consort, and are obliged to wait on her, while she sits at table with him.

Mod. Univ. Hist. viii. 164—*Sed vide* P.

Magal. pag. 290. 308. &c. P. Semedo, pag. 113. &c. P. Du Halde, vol. 1. p. 293.

N. B. The Mandarinens take care in the several provinces to chuse out the most beautiful virgins for the Emperor's use.

and

A CHINESE HISTORY. 145

and pronounce *Sbuey-ping-sin* to be a spotless virgin." Then the Empress treated her with tea, and ordered their report to be carried to the Emperor. His Majesty with great pleasure communicated it to the Mandarines of the court: and said, "Although *Sbuey-ping-sin* hath been twice married to *Tieb-chung-u* by express order of their parents; and though he was before, five days and nights with her in her house; she hath nevertheless kept herself pure and chaste. This hath been proved beyond all dispute. I am rich, proceeded he, in having so valuable a jewel in my empire. This is a rare incident that hath happened: and affords a light to my people; an example to all my subjects. Yet if I

146 HAU KIOU CHOAAN.

had not examined into the affair myself, so much rare merit had been buried in disgrace: like a precious stone that is irrecoverably lost *." He then asked the Mandarines, if this were true or not. They all answered with one mouth, " Your Majesty hath examined and judged; and the decision is very certain and compleat."

The Emperor commanded the Mandarin *Kwo-sho-su* to stand forth, and said to him, " You are a Minister of state, and one of the first counsellors of the empire, why did not you

* His Majesty's own words contain a more indelicate, but at the same time a more exact image. The literal *Portuguese* version is. *Como bñã pedra precioza caída no estirco.* " Like a precious stone fallen into dung."

châstise your son? He thrice endeavoured to force away a young lady of quality, and was guilty of other outrages : [in which he was not only countenanced by you : but you endeavoured yourself to defame the innocent.] These are are crimes that cannot be pardoned." *Kwo-sho-su* hearing these words, was struck with great terror and confusion, and falling on his knees, prostrated himself on the ground : " *Tieb-chung-u* and *Sbuey-ping-shu*, said he, both of them young persons, had cohabited in the same house: finding they had been upon this footing, I could not help suspecting the worst. Your Majesty therefore I hope will pardon me." Then the Emperor commanded *Vang-yo* to be called forth, and

said to him : “ You are the Censor of the empire ; why did not you make a more exact inquiry into this affair, before you presumed to represent it to me ? It was great injustice to give a false representation of a case, wherein the fame and honour of so many persons were concerned. If I had not judged and examined it myself, but had rested satisfied with your report, the truth had been hid under reproach and infamy.” That Mandarin hearing words at once so just and severe, was struck with confusion and dismay, and falling upon his knees, prostrated himself on the ground, crying out, “ I deserve punishment, let your Majesty do with me what seemeth good.” The Emperor then called forth the
gover-

governor *Wey-phey*, who presented himself before him. His Majesty said, “As you, though lately made a doctor, and newly promoted to your post, had such regard to justice, and could resist the temptation of so large a bribe; and as you have been the instrument of delivering *Sbuey-ping-fin* from her difficulties, and of restoring her to her good fame; for so much care and pains you deserve to be promoted higher.

Then his Majesty pronounced sentence according to the following declaration.

“ I THE EMPEROR dispatch and
 “ publish this my order to all my
 “ officers throughout the empire.

L 3

“ There

“ There hath appeared an instance
 “ of such rare merit that it deserves
 “ to be magnified and applauded
 “ throughout my dominions ; and
 “ affords an example of virtue and
 “ integrity to all persons of both
 “ sexes. *Sbuey-ping-sin* is a young
 “ maid of great virtue, and fortitude.
 “ By her virtue she thrice
 “ resisted the most pressing attacks,
 “ in order to preserve herself chaste
 “ and pure. By her fortitude she
 “ returned the kindnesses of her benefactor,
 “ though at the hazard
 “ of her reputation : for she carried
 “ to her house a man, a stranger,
 “ to nurse him in his illness, notwithstanding
 “ she was a lonely orphan. All this virtue and excellence

A CHINESE HISTORY. 151

“cellence lay hid and contemned
“by the world, ’till I the Emperor
“discovered it: I have found that
“it is most pure and unblemish-
“ed, and deserves to be extolled
“through all parts of my empire.”

“With regard to *Tieb-chung-u*, he is
“a most excellent young man, of
“great virtue, justice, and courage.
“He was not afraid to enter into
“the palace of a man of the first
“quality, breaking open his gates
“in order to rescue from oppression
“an old man, his wife, and daugh-
“ter. He was likewise protector
“of the general *Hû-biau*, answer-
“ing for his conduct. He also
“delivered *Sbuey-ping-sin* out of the

L 4 “hands

“ hands of violence. He was mar-
 “ ried to her twice, and yet pre-
 “ served her purity and chastity
 “ together with his own : at the
 “ same time that he suffered re-
 “ proach for his conduct. All
 “ this was unknown, but I the
 “ Emperor have myself examined
 “ into it, and find it true. He is
 “ worthy to be praised throughout
 “ the empire, and ought to be ad-
 “ vanced above all captains. He
 “ deserves to receive *Shuey-ping-sin*
 “ for his wife, and she is worthy
 “ of such a husband : they are both
 “ of transcendant virtue. I the
 “ Emperor am extremely satisfied
 “ with them both, and applaud
 “ them highly. I therefore advance

A CHINESE HISTORY. 153

“ the said *Tieb-chung-u* to the order
 “ of *Ta-bio-tse* †, or *Magistrates* of
 “ *approved capacity*, and moreover
 “ constitute him first *Co-lau* or *Mi-*
 “ *nister of State*. And as for *Sbuey-*
 “ *ping-sin*, I make her a *Fu-gen* or
 “ dutchefs *. I myself will be medi-
 “ ator or bridesman between them;
 “ on which account I make them
 “ a present of a hundred pieces of
 “ fine gold †, and a hundred * * *
 “ of

† See vol. 1. pag. 74. note.

* The titles of honour bestowed on women in *China*, are independent of, and bear no affinity to those of men. See various kinds of female titles in *P. Du Halde*, vol. p. 633, 4. 5, 6.

The title given in the text seems to be originally the same with that mentioned in vol. 1. pag. 23. The Editor could find no account of it in any other book.

† In the *Portuguese*, *Cem Pa's de ouro*.—It should

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“ of gold and silver *. I also ap-
 “ point to each of them ten royal
 “ vests out of my own wardrobe,
 “ and to each of them a crown.
 “ Let them be accompanied with
 “ my own music: let all the pre-
 “ parations for their marriage be
 “ furnished out from my own pa-
 “ lace: and let the bride be car-

should have been observed in the former note, pag. 103. that what the *Portuguese* and several other nations call *Loaves of Gold*, are by the English called *Shoes of Gold*, and by the Dutch *Goltschut* or *Boats of Gold* from their oblong curved form resembling a Shoe or Boat. A hundred of these are worth more than 10,000l. sterling. They are of the very finest and purest gold. Tavernier, part 2. pag. 8.

* The *Portuguese* version of this passage is, *E cem pessarios de ouro de prata e de todas maneiras*: the Editor confesses he knows not what to make of the word *pessarios*, which he hath not found explained in any dictionary. It seems derived from *pesar* to weigh.

“ ried

A CHINESE HISTORY. 155

“ ried to the house of her spouse
“ with imperial splendor, accom-
“ panied by all the councellors,
“ Mandarines and officers of the
“ court. I the Emperor appoint
“ this for the example and encou-
“ ragement of the just and good.”

“ With regard to the Mandarines *Sbuey-*
“ *keu-yé* and *Tieb-ying*, I exalt them
“ three degrees * higher in their
“ rank, as a reward for the good
“ edu-

* These degrees are a kind of honorary distinctions ; and where a Mandarin's conduct deserves either slight reward or punishment, his superiors are content with raising or lowering his rank three or four degrees : what renders these distinctions important, is the Mandarin's being obliged to put at the top of whatever orders he issues out, the number of degrees he hath been advanced or degraded. For instance, *A. B. raised*

156 HAU KIOU CHOAAN.

“ education they gave their son and
“ daughter.”

“ As to the governor *Wey-phay*, I re-
“ mand him back to his post of
“ *Che-bien* for three years, after-
“ wards he shall be exalted to a high-
“ er office, for his great justice.”

“ As to the former governor the *Pao*
“ *Che-bien*, who gave so just an ac-
“ count of the affair, he is hereby
“ exalted one degree higher.”

sed three degrees, or turned back three degrees, doth give notice, &c. By this means his reward or punishment is known to the common people. When a person hath been raised ten degrees, he may expect to be advanced to a superior Mandarinate: on the contrary, if he has been depressed ten degrees, he is in danger of losing his employment.

P. Du Halde, vol. 1. pag. 258.

“ As

A CHINESE HISTORY. 157

“ As to the Minister *Kwo-fu*, who
“ in so bad a manner bred up his
“ son, and hath defamed the repu-
“ tation of worthy persons, he hath
“ deserved death; nevertheless as he
“ hath served me a long time, let
“ him be carried to the Tribunal of
“ Crimes, let him there be divested
“ of his office, and receive fifty
“ strokes or bastinadoes *.

“ As

* In *China* the greatest ministers are not beyond the reach of punishment; upon detection of their guilt the Emperor treats them with as little ceremony as the meanest of his subjects.— Instances of this kind often occur in the court of *Peking*, and occasion very little noise or disturbance.

P. Le Compte tells us, that when he was in *China* three Mandarin of the rank of *Co-lau** or *Prime Minister* had taken bribes. The Emperor who was informed of it, deprived them upon the spot
of

* See vol. 1. pag. 78. of this Hist.

“ As to the Cenfor *Vang-yo*, who gave
 “ in a false accusation, let him be
 “ degraded of his rank three de-
 “ grees, and amerced three years
 “ income of his salary.”

“ As to the young man *Kwo-kbé-tzu*,
 “ who thrice attempted to carry
 “ off *Sbuey-ping-sin*, and gave poison

of all their employments. “ I know not, says
 “ he, what became of the other two ; but the
 “ third, an ancient magistrate, venerable for
 “ his age, and esteemed for his capacity, was
 “ condemned to guard one of the gates of the
 “ palace, with a company of common soldiers
 “ among whom he was enrolled.—I saw him
 “ myself one day in this state of humiliation,
 “ he was upon duty as a private sentinel ; but
 “ in passing by him, I shewed him the same
 “ respect that every one else did, in bowing the
 “ knee to him : for all the *Chinese* still retain-
 “ ed a respect for the shadow of that dignity
 “ with which he had been so lately invested.”
Voi tom. 2. pag. 6.

“ to

A. CHINESE HISTORY. 159

“ to *Tieb-chung-u*; notwithstanding
“ that it did not take effect, he is
“ guilty of a heinous offence. Let
“ him be delivered therefore to the
“ governor of his city, in order to
“ receive a hundred strokes or basti-
“ nadoes *, and afterwards to be ba-
“ nished twenty leagues from the
“ place for life.”

“ I the Emperor pronounce this sen-
“ tence upon every one according to
“ his deserts. Those that do well
“ shall be rewarded: those that do
“ evil shall be punished. Let this
“ sentence be published throughout
“ the empire.”

* Fewer blows than these are frequently suffi-
cient to dispatch a person.

See vol. 2. pag. 190. note.

C H A P. X.

THE Empress shewed great favour and kindness to *Shuey-ping-sin*, and dismissed her with very rich presents : commanding four Eunuchs to attend her to the Emperor. His Majesty received her in the most gracious manner, and said, “ That you a little maid, should possess such fortitude, and be withal so pure and spotless, affords an instance not to be equalled in history. I have now restored you to that reputation, which you were in danger of losing : and have caused your virtue to be published through all the empire. To-day you may be married with credit and honour, and I wish you both good fortune, and long life :
that

that you may beget a numerous family, who may be all virtuous like their parents, and inherit all the happiness I wish to yourselves."

Immediately *Tieb-chung-u*, *Sbuey-ping-fin*, and all the Mandarines, returned thanks to the Emperor for his goodness, and withdrew. Then the newly-married couple set out for their house, accompanied by the Mandarines in great pomp and magnificence: and as they passed along in procession, the streets resounded with the applauses and acclamations of the people.

Thus did *Sbuey-ping-fin* after all her troubles at length attain to the highest glory: which gave occasion to the following verses.

162 HAU KIOU CHOAAN.

*The roses till they are open'd, yield no
fragrance,*

*The precious stones till they are ground,
cast no lustre,*

*Time of great cold occasions [speed: So doth
adversity, diligence in virtue.] **

When the young couple were arrived at their house in all this splendor, a table was placed in the middle of the hall, which was lighted up in the most brilliant manner. Then in the presence of all the company the bridegroom and bride bowed down their

* The words of the Portuguese version are as follows, viz.

As rosas não estão abertas, não dão cheiros.

As pedras preciosas não são molidas não tem lux.

*Tempo de granae frio fas nacer fulas [specie de fula]
mui bũa q. tem cheiroza.*

The last of these lines the Editor frankly confesses he knows not what to make of, and has substituted the last line of the *English* translation merely as a conjectural supplement.

A CHINESE HISTORY. 163

heads, and making their courtesies and reverence, expressed their gratitude to the Emperor and Empress for all their favours. They also bowed down their heads to their father and mother with great duty and reverence. Afterwards they performed their respects to all the Mandarines who accompanied them home, giving them many thanks. This ended, a magnificent banquet was served up with great pomp and festivity.

When the banquet was over *Tieb-chung-u* and his lovely bride performed the usual ceremonies : after which the Mandarines took their leaves, and went back to the palace, to inform the Emperor that all things were completed, and that the new-married re-

turned their most grateful acknowledgments for his goodness.

Kwo-sho-su received his own punishment with resignation; but when he saw the sentence passed on his son, he was overwhelmed with an affliction not to be expressed. The Cenfor *Vang-yo* was also greatly affected with the reproof he met with. Thus all received the chastisement due to their faults. On which account *Tieb-chung-u* composed the following verses.

*The wicked man doth evil, not regarding
how the end may turn out :
When the time cometh, he shall not escape ;
he shall find according to his works.
Be converted by the example thou beholdest,
Resolve*

A CHINESE HISTORY. 165

*Resolve, O man! to do good; it shall
redound to thy fame and glory*.*

Tieb-chung-u and *Sbuey-ping-sin* after they were married, lived happily many years; having the greatest affection for each other. *Tieb-chung-u* extolled his charming wife, expatiating on her virtue and merit, and thanking her for the benefits he had received at her hands in times past, attributing to her the high rank to which he was at present exalted. On the other hand she was as full in her encomiums on her be-

* The Portuguese version is,
*O mau home, mal faz, não atenta o fim como va:
Chegando o tempo não escapara, conforme obra se
acabara.*

*Converte te do exemplo do que ve:
Proponha hom: de bem fazer, a boa fama e glo-
ria ha de ter.*

166 HAU KIOU CHOAAN.

loved husband : thanking him a thousand times for the many favours she had received from him, assuring him that she could never sufficiently repay them ; that she was not worthy to be his handmaid ; but tho' she was his wife, she would be always humble and obedient to him her husband, serving him all her life with the greatest affection. Accordingly they made the following verses on each other.

*The new married couple go to their house
with great splendor and fragrance :*

*It is in order that their good deeds and
example may be spread abroad :*

*While their worth lay hid within the heart
it was not perceived :*

Now

A CHINESE HISTORY. 167

*Now the time is arrived that it is published through all the world *.*

From this time *Tieb-chung-n* and *Shuey-ping-sin* husband and wife, lived together in the greatest harmony, observing the most exemplary virtue, and serving the Emperor with all sincerity : He executing the office of *Co-lau* or first Minister and counsellor of the state, with great fidelity and skill, so that he was beloved and admired of all.

Both *Tieb-chung-n* and *Shuey-ping-sin* afford a striking example of virtue and

* The Portuguese words are,
*Os dous cazados vem a casa por todo caminho com
grande lux e cheiro :
Por bom obra e exemplo que se estende
Dentro de coração que home não intende ;
Ja chegou o tempo que por todo mundo se estende.*

168 HAU KIOU CHOAAN.

integrity. May their fame be spread
abroad for ever ! *

Hau Kiou Choaan, or The pleasing his-
tory is concluded.

* From these words one might be tempted to
suppose that the foregoing history is founded
on real fact.

N. B. The Editor hath been careful to exhi-
bit the exact form in which the *Chinese* Author
concludes his book.

T H E E N D.

THE
ARGUMENT or STORY
OF A
CHINESE PLAY

ACTED AT
C A N T O N,

In the Year

M. DCC. XIX.

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ADVERTISEMENT.

THE following piece was found among the papers of the gentleman, to whom we are indebted for the foregoing Translation, and affords the second specimen that hath yet appeared in any European language of the talents of the Chinese for dramatic composition: the Orphan of the house of Chao, published by P. Du Halde being the first.

Altho' the Chinese have no such distinction as TRAGEDY and COMEDY, yet as the following specimen differs in many respects from that of P. Du Halde, representing characters in lower life, and being founded on incidents neither so tragical nor important; the Editor at first was doubtful, whether it might not be considered as a kind of specimen of Chinese Comedy: but upon proposing the question to a very ingenious and learned Friend, he received the following sensible remarks, which he here presents to the reader, as a Critique on the piece.

*" There is not much room to make observations
 " on the Chinese skeleton; as the fable is all
 " you have before you: which yet hath something
 " of unity in it, tho' it consists of many mem-
 " bers, and tho' the action begins at a mon-
 " strous distance from the catastrophe, and is
 " very*

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“ very inartificially conducted. The piece can-
 “ not however be represented as a specimen of
 “ Chinese Comedy: for though the characters
 “ want greatness, and the events importance,
 “ yet these enter not into the essential characteri-
 “ stics of the two dramas. The essence of Come-
 “ dy, is to paint characters and manners: that
 “ of Tragedy, to excite terror and pity thro’ the
 “ medium of action. But there is really (as I
 “ observed) something of unity attempted in the
 “ action here, tho’ the conduct of it is very rude
 “ and perplexed. The want of greatness in the
 “ persons and events, indicates a defect in the
 “ composition, but does not alter the nature of
 “ the poem. GEORGE BARNWELL remains
 “ still a Tragedy, tho’ its characters are of the
 “ very lowest kind, and the distress only of a pri-
 “ vate family. But the Chinese Author hath not
 “ without some art contrived to interest us in
 “ the distress of his principal personages. Our
 “ compassion is equally excited, when we see
 “ the Chinese matron and her son in poverty,
 “ and with disdain and reluctance obliged to de-
 “ pend upon alms, as when we see the favorite
 “ of kings in a dungeon. Our terror is after-
 “ wards attempted in the several dangers and
 “ rough distresses they have to encounter: and at
 “ the same time that we were engaged to admire
 “ their steady and constant virtue in struggling
 “ thro’ them, we are interested in all their for-
 “ tunes; till in the conclusion we are taught this
 “ impor-

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“important moral, that virtue is able to force its
“way thro’ those dangers, difficulties and dis-
“tresses to which it may be exposed.”

After all it may be questioned whether the Chinese Author had in view either to paint characters and manners, or to excite terror or pity, as his immediate end. The piece seems rather to resemble those peculiar productions of the Spanish stage, whose sole design is to puzzle and amuse the spectators, by the surprizing turns and revolutions of an intricate plot.



INTRO.

INTRODUCTION.

PLAYS generally accompany the entertainments of ceremony given by the *Chinese* Mandarines, and are acted while the guests are regaling at table. When the guests are first seated, four or five of the principal Comedians enter the hall in rich dresses, and making low bows all together, hit their foreheads against the ground. Then one of them presents the principal guest with a book, containing in letters of gold, the names of fifty or sixty plays; which they have learnt by heart, and are ready to act upon the spot. After some complimentary refusals and offers to others, the principal guest pitches upon one: which the chief Comedian carries round to all the company for their approbation.—If any one of the guests should chance to have a name similar to one of the *Dramatis Personæ* or the like, that play is set aside and another chosen.

The representation begins with *Chinese* music, viz. basons of brass or steel, whose sound is harsh and shrill; drums of buffalo skins; flutes; fifes and trumpets. There are no decorations for the plays; they only spread a carpet on the floor and the Comedians make use of some adjoining rooms, from which they enter to act their parts. One actor generally performs two or three parts.—The ladies are placed out of the hall over against the Comedians, where through a lattice of *Bam-boo* and a silken net they can see all, unseen themselves. P. Du Halde, v. 1. p. 299. v. 2. p. 175. &c.

N. B. Plays are sometimes acted on stages in the open streets, but we don't find that they have any regular theatres or play-houses.

T H E

THE
ARGUMENT or STORY
OF A
CHINESE PLAY.

AN aged matron and her son of good descent, being in great poverty, discourse about their condition, and find no means of support but in begging alms; to which they bring themselves with great reluctance and confusion.

They meet with a Mandarin's daughter, who is wandering about in discontent

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content on account of a difference between her and her father. She inquires what reduced them to that way of life, and finding by their discourse that they are of good education and parentage, gives the son money, and takes the mother to attend on her.

The son departs for his own country, and in his way goes into a *Tea-shop* *, kept by an old woman and her daughter : who, understanding his condition,

* These are a kind of coffee-houses or places of regale. They are called by the *Chinese cha-quan-tze*. All populous cities abound with them (chiefly in their suburbs,) as also with a kind of taverns for wine. In the great earth-quake which happened at *Pe-king* in 1731, the *Jesuits* tell us that there were no less than eighty persons dug out of the ruins of one of those
TEA-SHOPS.

See *Lettres edif. xx. Pref. p. 34.*—*xxvii. p. 27.*
and

and perceiving him to be a person of a good mien, take him in, to serve in the house †.

A young Mandarine, a great rake, coming there to drink tea, conceives an inclination for the woman's daughter; and finding she is not to be had upon easier terms, offers to take her into his house to keep her.

The old woman consents; but the young one rejecting his offers, He sends some of his servants to take her away by force: but she is rescued by their new servant.

† Although a great number of men and maid servants bind themselves slaves in *China*; yet there are some, to whom, they give wages as in *Europe*. P. Du Halde, vol. p. 1. 278.

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Upon this the young Mandarin gives in an accusation against him, and hath him carried before a Mandarin of justice: by whom he is punished with the *bastinado* *; and hath the *Can-gbé* † or wooden ruff, fixed about his neck to walk the streets with.

The

* No sentence is executed in *China*, but the *bastinado* precedes it of course. See an account of this punishment in the foregoing Hist. vol. 2. pag. 188. note.

† This punishment is more infamous than the *bastinado*; the *Can-gbé* is composed of two square boards, hollowed in the middle to fit the neck of offenders, so that they form a kind of moveable pillory. Some are three feet square and five or six inches thick; so that the wearer can neither see his feet, nor put his hands to his mouth, and must be fed by others. The common sort are fifty or sixty pounds weight; but some weigh 200lb. When it is fixed on the neck, they paste on each side, over the place where it joins, two slips of paper about four inches broad, on which they fix a seal that the boards

The young rakish Mandarin not satisfied with this punishment, arms himself and his servants with cudgels, resolving to beat him to death.

They go in search of him about the streets, and find him attended by his young mistress aforesaid, who is feeding him; he being unable to do it himself, on account of his collar.

They attack him with their clubs: but he being a resolute youth, and having his hands at liberty, beats them; and by whirling his four-cornered collar,

boards may not be opened. On this paper is written the crime for which it is inflicted, and how long it is to last.

P. Du Halde, vol. 1. p. 3. 317. &c. P. Semedo, p. 141.

strikes the young Mandarin on the head, and kills him.

The governor of the street or ward, comes and takes both him and the woman into custody.—Being brought before a Mandarin called *Nan-bayan*, he relates how he was attacked, and obtains his release.

But the Mandarin conceives a liking for the young woman, and takes her into his house: at which his wife is much displeased, and, while her husband is absent, lets her out of the place in which she had been confined.

A superior Mandarin, being informed of the death of the young rake
above-

abovementioned and the young woman being accused as the cause of it, and of all the rest of the disturbance, sends an order or summons for her to appear before him.

The order being carried to the Mandarin, who had had her in custody : he commands her to be brought forth and delivered up.—They bring him word she is released by his wife and fled : upon which he is in the utmost confusion, not knowing how to answer it to his superior.

After he hath recovered himself a little, he calls his servants and charges them all to go in search of the young woman. They object how impossible

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it is to recover her as she hath been gone some time, and none of them know her face or person.

He is again at a loss: at last he tells them the necessity of sending some woman to the superior Mandarin, and therefore bids them go and seize any one, whom they think will do as well, and carry her before him.

His servants go upon the search, and coming to a *Joss-house* or temple * on the
the

* A *Joss-house* is an inferior kind of *Pagoda* or Temple. See an account of the latter in the foregoing Hist. vol. 1. p. 220. note.

The *Portuguese*, who first penetrated into the Indies, called the idol temples *Pagodas*, from the *Persian* word *Pout-gheda*; which signifies a temple. Some call the idol, as well as the temple by the same word: but the former seems more properly

the high-way, find the Mandarin's daughter first-mentioned, with the matron whom she had taken into her service.

(For she had newly fled from her father's house: He being accused by another Mandarin, disgraced, and degraded, and having all his goods and family seized on: but not before he had found opportunity to dispatch a servant to acquaint his daughter: which servant had brought her through the city-gate,

perly expressed by *Pagod*, as the latter by *Pagoda* or *Pagode*.——See *A* [pirated] *account of the East Indies* under the name of *Captain Cope*, 8vo. 1758.

N. B. The Chinese *Jesses* or Demi-gods, are some of human shape, some of monstrous figures: But all these idols are generally made thick and short, so that in the Indies, when they would describe a short fat person, they call him a *Joss-man*.

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and then left her, as being unable to assist her farther.)

She is seized by the servants dispatched by the Mandarin *Nan-bayan* above-mentioned, and carried before the superior Mandarin, by whom she is sentenced to lose her head *.

Being

* Either the Author of this Play (like our own modern writers of Tragedy) hath not piqued himself upon adhering to the usages of his country, or else he represents times more ancient than the establishment of some of these usages. For unless it be in extraordinary cases, no Mandarin can pronounce definitive sentence of death. See before, vol. 2. pag. 275 note.

N. B. Beheading is in *China* esteemed a far more infamous punishment than strangling, because the *Chinese* passionately desire to have their bodies preserved whole after their death. The condemned is not exposed on a scaffold, but being made to kneel in some public place with his hands tied behind him, a person holds him so fast that he cannot move, while the executioner coming behind takes off the head at one stroke,
and

Being brought to the place of execution, (which is performed at midnight) the young man, whom she had relieved, happens to be there; and when the *Chop* or writing of the crime comes to be taken off [from her forehead,] in order to strike off her head, he sees her face and knows her again: Upon which he snatches a sword from one of the officers, and attacks and drives them off. Then he and the young lady make their escape.

But they are presently after taken, and carried before the Mandarin, who ordered the execution: where the young

and at the same time lays him on his back with such dexterity, that not one drop of blood falls on his cloaths. P. Du Halde, vol. 1. p. 4. vol. 2. p. 299.

man

man acquaints him that she is not the woman, whom the other Mandarin had in custody. Which he finding to be true, by examining into the proceedings of the said Mandarin, sends for his head.

He then releases the young man, and takes him into his service for his gallantry : but falls in love with the young lady ; and having no *first wife*, orders his women servants to persuade her to comply with his desires.

This she very peremptorily refuses to his servants, and afterwards to his face : upon which he orders them to fall upon her, and to beat her severely. This they do till she lies for dead.

Then

Then

Then he orders the young man newly taken into his service, to carry her body and throw it into the river.

He bears her to the river side, but instead of throwing her in, takes off his coat and covers her body : and after much lamentation over one from whom he had received succour in his greatest extremity, he goes to buy a coffin for her *.

In the interim a boat coming near

* The *Chinese* seem less afraid of death, than of wanting a coffin after it. It is astonishing to see how careful they are in this respect, and how costly they have them made, and that commonly before their deaths. To provide these handfome for their friends is a prime office of piety : and this is carried to such excess, that a son will sometimes sell or mortgage himself to procure money to buy a coffin for his father.

See P. Du Halde, vol. 1, p. 280. 306...

the

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the shore, the people in it discover something more than common, and finding it to be a woman, carry her off: they being in search of women to serve the *Tartar Queen* *.

(For

* This passage and those that follow in pag. 191, 192, &c. relating to the *Tartar Queen*; &c. are extremely curious, and worthy the attention of the learned: who will perhaps be surprized to find some notion of the *Amazons*, among a people so remote from *Greece*, and so unacquainted with its fables, as the *Chinese*. That the *Scythians*, among whom the *Amazons* were supposed to be seated, were no other than the ancient *Tartars*, there is no doubt: and that there was some foundation for their story is probable; from its prevailing (tho' not with all the same circumstances) in two nations who could not possibly derive it from each other. This fable did probably arise from the *Scythian* or *Tartar* women having sometimes appeared in battle with a masculine ferocity unknown in countries, where the women lived so reserved as in *Greece* and *China*. A passion for the marvellous supplied all the rest.

That the women of some of the Is's civilized nations bordering upon *China*, do sometimes

(For the *Tartar* Queen being at war
with the *Chinese*, had sent to pickaroon
for

times enter into the field, appears from several authors. *Martinius* tells us—that when *China* was invaded in 1621 by the *Tartars*,—
“ Among other commanders, who came with
“ succours to the *Chinese*, there was one heroic
“ lady, whom we may call the *Amazon* or *Penthesilea* of *China*. She brought along with
“ her three thousand [men] from the remote
“ province of *Su-chuen*, bearing not only a
“ masculine mind but habit, and even assuming
“ titles more becoming a man than a woman.
“ This heroine, who gave many rare proofs of
“ her courage, had come in the room of her
“ son, an infant; &c. For in the mountains of
“ of this province of *Su-chuen*, there is a kingdom not subject to the *Chinese*, but under a
“ government of its own, &c.” *Vide bellum Tartaricum ad fin. Atla. Sin. pag. 4. &c.*

The above hypothesis relating to the *Amazons* will derive strength from the narrative of *Jibrandts Ides*, who tells us, that among the *Tonguzians*, one of the people inhabiting *Great Tartary*, “ the men and women go clothed
“ alike, are both very strong, and that both
“ sexes, not excusing the young girls, ride on
“ horseback, and are equally armed with bows
“ and

for [or kidnap] women in the enemies country : and had already carried away the mother of the young man, who was along with this young lady in the *Joss-house* or temple, as also the young woman in whose place she had like to have been executed.)

“ and arrows, in the use of which they are very “ expert.” See pag. 44, and 102.

It appears also that even the women of the *Manchew Tartars*, who conquered *China*, did not at first assume the reserved manners of the *Chinese* women : for when the *Dutch Ambassadors* were at *NAN-KING* in 1656, they were accosted by a *Tartarian* lady, who without any ceremony examined their dress, and handled their swords, with a freedom unknown in *China*. See *Nirnboff*, p. 133.

Before we quit this subject, we ought not to omit what the *Jesuites* tell us in their account of *Korea*, that the *Eastern Tartars* told a *Chinese* General, among other romantic fables, of “ a kingdom peopled only by women, who “ conceived of themselves, and carried the fetus “ in their stomach : they had no breasts, but “ suckled the child by a tuft of hair behind the “ neck,” &c. *P. Du Halde*, vol. 2. pag. 378. See also *P. Magal*, p. 61.

The

The young man returns to the river side, and finding the young lady carried away; goes back to acquaint the Mandarin his master, that he hath executed his orders; but finds him very much concerned, for by this time he had heard whose daughter she was.

To prevent the truth from coming to her father's knowledge, he orders the young man to find out that Mandarin and kill him. This he pretends to undertake, and in his search lights on this very person, (who is then wandering about in disgrace) without knowing him.

The disgraced Mandarin, upon inquiry, finding the young man hath no intention of harm to him; reveals him-

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self, and enters into a close confederacy with him, to kill the Mandarin his master, who had so highly injured both him and his daughter. This they immediately put in execution.

The young man then goes to the wars against the *Tartars*: where he behaves with great courage; and, it being the custom there for the women to fight, he encounters his own mother, the Mandarin's daughter, and the young woman that belonged to the tea-shop.

They recollect each other's faces with equal surprize on both sides: In consequence of which the young man, notwithstanding he had for that time
drove

drove off the *Tartars*, determines to take the first opportunity to run among them, and be taken prisoner.

On the other hand, the women petition the Queen, that they may lay down their arms, not being able to fight against an enemy, where they are in danger of killing, or being killed by, one so dear to them, as a son or friend, &c.

Afterwards the young man is taken prisoner and brought before the Queen, to whom he declares his reasons for surrendering himself up.

The Queen, much affected with his story, sends for the three women,
VOL. IV. O and,

and, setting them at liberty, commits them to his care.

The Queen [induced by his reasons, and moved by his virtuous discourses] soon makes peace with the *Chinese*, and retiring to a convent becomes a *Bonze's* or nun *.

The young man, and the three women return to *China*, where they find out the father of the young lady first

* In like manner as there are *Pagodas* or convents in *China* full of *Bonzees* or monks: so there are also nunneries called *Nien*, and *Bonze's* or nuns, who live after the same manner. They shave their heads, renounce marriage, and abstain from all converse with men; but they are not numerous, neither do they observe monastic confinement.

See P. Du Halde, vol. 1. p. 518. Mod. Univ.

2. p. 175. Nieuhoff, p. 59.

mentioned ;

mentioned; who by this time is restored to his rank and honours.

He very much rejoices at the sight of his daughter; and gives her in marriage for a first or chief wife to the young man. Who then takes the other young woman for a second wife or concubine †.

Upon this follows the Emperor's patent to create him a great Mandarin for the services he performed.

† The *Chinese* may have more wives than one, but the first or primary wife hath all the power, and is married with more ceremony than the rest, whose children are also deemed to belong to her: but their situation is not at all disreputable.

N. B. All the ceremony required in taking one of these second wives, is to sign a writing with their parents: whereby they engage to give a certain sum agreed on, and to use their daughters well. See P. Du Halde, vol. 1. p. 304.

He receives the habit of that order of Mandarines to which he is advanced : and agreeably to that quality cloaths his mother and both his wives *.

Then they receive the congratulations of all their friends.

* The mothers and wives of the Mandarines, as their sons or husbands are advanced to higher offices and dignities, have certain honourable distinctions both in their habits and titles, appointed them by the Emperor.

P. Semedo, p. 133.

THE END OF THE CHINESE PLAY.

F R A G-

F R A G M E N T S

O F

C H I N E S E

P O E T R Y:

W I T H A

D I S S E R T A T I O N.

“**A**RS poetica est apud Sinas antiquissima, et varia vario metro carmina complectitur. Ea omnia legitimo literarum numero constant, et quinque vocum ordine. Inter quinque carminum libros --- unus in explicandis antiquorum principum recte secusque factis ita versatur, ut malis terrorem addat, bonis calcar ad virtutem. De floribus etiam, de plantis, atque id genus rebus aliis vulgati versus, ea tamen religione, ne qua fabularum tormentis, ut nostrorum poetarum fert genius, in illa scriptura sit locus. Sunt enim in eo toti, ut eo congruentia rerum naturalium, morum venustatem doceant. Insunt iis quædam de amando, sed castitatem magis, quam nostrorum poetarum molitiem spirantia, magna decori ubique cura.

Martinij Hist. Sin. p. 111.

A D V E R -

ADVERTISEMENT.

*I*T is the principal merit of these volumes that they afford specimens of Chinese composition. The Chinese are known to bestow great attention on literature: this must excite our curiosity to examine their productions. We have already seen their attempts in prose, and in that species of it, which may be called Romance: it is a natural transition from thence to their Poetry. To enable the Reader to form some judgment of this, we have thrown together the following FRAGMENTS. Few and trifling, as these may seem, they are almost all that have been published in any European language. But had we larger pieces of this kind, they would after all give us a very incompetent idea of the subject. The flowers of Poesy are of so delicate a nature, that they will seldom bear to be transplanted into a foreign language. From a translation we can only judge of the sentiment, the peculiar beauties of the expression will escape us. Hence it is that the first artless productions of any people will be translated with greater ease and advantage, than those of a nation that is more civilized and refined; as in the one, we expect only the voice of sentiment; in the other the language of study and reflection: in the one the pure effusions of nature; in the other the studied refinements of art. To be sensible of this, we need only compare the literal versions of a psalm of David, and of an ode of Horace: the former will

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still retain much of that majestic simplicity, which it possesses in the Hebrew: while the latter will be stripped of all those little nameless elegances and graces, which charm us so in the original. This will also inform us, why a late translation of some Eusebian Fragments appeared so striking and poetical, whereas the most sprightly French song, or the sublimest Grecian ode in a literal prose version, would have been neglected.

The nearer any people are to a state of wild nature, while their customs and notions are few and simple, it is easy to conceive that their Poetry will be easy and intelligible to other nations, because it will contain descriptions of the most obvious scenes, and will be animated by such images as are fetched from the first and most striking views of nature: whereas when a people have been long trained up in a state of civil policy, when their customs and manners have been carried to the highest pitch of refinement, and their religious notions and ceremonies become various and complicated, their poetry will abound with such constant allusions to their own peculiarities, as will seem harsh and obscure to other nations. Thus the artless beauties of a Lapland song, will have charms for every eye, while the studied allusions to their own customs and mythology, which so constantly recur in the Poetry of the Greeks and Romans, must to a plain unlearned Reader in another language appear intolerably tedious and insipid.

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insipid. And yet the learned know what beauty those allusions have in the original.

*To apply the foregoing reflections to the subject in hand: no people live under more political restraints than the Chinese, or have farther departed from a state of nature: it is upwards of four thousand years since they began to form a civilized policed state: their civil and religious ceremonies have in this time become infinitely complicated and numerous: and hence their customs, manners, and notions are the most artificial in the world. It will follow that the beauties of the Chinese Poetry * must of all other be the most incapable of transfusion into other languages, and especially into those, whose idioms are so remote and unsuitable as are all those of Europe. It is hoped therefore that our Fragments will be read with some grains of allowance,*

If there appear a great inequality of style in

* It may be affirmed of the Chinese Poetry in general, what one of the Missionaries relates of the songs or airs, with which the Chinese embellish their dramatic pieces, viz. --- [Ils] sont difficiles à entendre, sur-tout aux Européens, parce qu'elles sont remplies d'allusions à des choses, qui nous sont inconnues, et des figures dans le langage, dont nous avons peine à nous appercevoir; car les Chinois ont leur Poésie, comme nous avons la nôtre. P. Du Halde, tom. 3. p. 342.

the

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the following translations, and if some of them run less smoothly than others, it must be attributed to the different mediums, through which they have been conveyed to us. The English version was made as literal, as possible, lest by aiming at elegance it should depart from the sense of the Chinese original.

“ Pour bien connoître en quoi consiste la beauté de la Poésie Chinoise, il faudroit posséder leur langue ; et comme la chose n'est pas aisée, aussi ne peut-on guères en donner qu' une idée fort superficielle.”

P. Du Halde, tom. 3. p. 290.

A DIS-

A

DISSERTATION

ON THE

POETRY of the CHINESE.

EXTRACTED

From a *Memoir* of *M. Freret*.

In *L'Hist. de l'Academie Royal des Inscrip. & Bell. Let.* (*Depuis 1711 jusques 1717.*)

WITH ADDITIONS.

“ THE *Chinese* language is the
“ most musical and harmonious
“ of all we are acquainted with; for
“ the words, which compose it, are
“ varied not only by *Quantity*, or the
“ longer and shorter time in which
“ they

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“ they are pronounced : but also by
 “ the raising and falling of the voice,
 “ and by various inflections of tones,
 “ like those in *European* music†. Yet
 “ the *Chinese* have never been ac-
 “ quainted with a versification whose
 “ cadence is regulated by the arrange-
 “ ment or disposition of these musical
 “ tones. Their verses have only been
 “ distinguished by the number of sylla-
 “ bles, to which at length they have
 “ added rhymes *.

“ Their

† It might be added that (excepting one)
 every word in the *Chinese* language ends, either
 with a vowel, or with the generous liquid N,
 or with the nasal sound N G : which last is
 according to the *Portuguese* way of writing, fre-
 quently expressed by Ml.

Bayer, P. Du Halde, P. Le Compte, &c.

* The words of M. Freret are, “ *les mots ---
 sont varieuz, non seulement, &c. --- mais encore
 par l'elevation et abaissement fixé de la voix et par
 diverses inflexions de tons semblables a celles de
 notre*

CHINESE POETRY. 205

“ Their first measured verses were
 “ always composed of four syllables
 “ or words : for these are synonymous
 “ with the *Cbinese*, each of their words
 “ being pronounced *in one time*. Here
 “ follows an example extracted from
 “ the *Sbi-king* or collection of verses,
 “ one

notre musique. Neanmoins les Chinois n'ont jamais connu la versification cadencée par l'arrangement de ces tons musicaux ; Leur poésie a seulement été consacrée par le nombre des syllabes, et dans la suite on y a ajouté la rime. Which passage Bayerus thus translates in his Chinese grammar, ---
“ Verba ---- valde variantur, non modo, &c. ---- verum etiam in elevatione aut depreffione certâ et determinatâ vocis, et per varias toni inflectiones, ad nostræ musicæ similitudinem. Nibilo magis Sinenses cognitam habent pœsim, quæ secundum nostræ musicæ canatur. Pœsis enim eorum tantummodo ad certum syllabarum numerum instituta est : tandem etiam rythmi accesserunt.” He afterwards adds by way of remark, *Verum illud est, Sinicæ linguæ modulationem nihil affine habere nostræ musicæ. Itaque Kercherum nobis illustrasse opinor, cum --- - accentus ad tonos musicos nostros accommodaret.* Bayer, tom. 1. 126. 131.

This is adduced here to prepare the Reader
for

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“ one of the classical books, in which
 “ *Confucius* collected together many
 “ ancient pieces of poetry. These are
 “ verses of the king *Voëne Van-li*,

Voëne. kheoo. shene. miene.

Lonb. Shee. nane. piens.

Cbi. tfoo. i. shingb.

Cbioo. Haï. tfine. kiene.

for the following passage of *P. Du Halde*, which can only be reconciled with that of *M. Freret* by supposing that by *cadencée*, and *cadence* they mean something very different.

“ The verses [of the *Chinese*] are measured
 “ by the number of written characters, which
 “ are so many words of one syllable. Some
 “ of their verses are long, some short; that is,
 “ have more or fewer words in them, which
 “ please by the variety of their cadence and
 “ harmony.” [Fr. *Qui plaisent par la variété de la cadence et de l'harmonie*]

“ Their verses ought to have a relation to
 “ each other, both in the rhyme and in the
 “ signification of the words, which have among
 “ them a variety of tones agreeable to the
 “ ear.” [Fr. *Qui ont entre eux une variété des tons agreeable a l'oreille.*]

P. Du Halde, v. 2. p. 146.

“ That

“ That is.

“ *While the dragon and the serpent are*
 “ *silent, we perceive no difference: but*
 “ *at the first hiss they discharge, we*
 “ *begin to distinguish them.*

“ The *Chinese* verses at present con-
 “ sist of an unequal number of sylla-
 “ bles, viz. of five, seven, or nine:
 “ the ancient verses of four syllables
 “ being now rejected. The verses now
 “ in use have rhymes, and although the
 “ *Chinese* don't distinguish, as we (*Sc. the*
 “ *French*) their rhymes into mascu-
 “ line and feminine, they nevertheless
 “ very artificially dispose them in such
 “ poems, as have the rhymes vari-
 “ ed; for the *Chinese* have pretty long
 “ pieces

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“ pieces of poetry upon the same
“ rhyme, and this kind of versification
“ is in great request amongst them.

“ The stanzas are always composed
“ of an even number, whether of four,
“ six, eight, ten or twelve verses : but
“ in each of these the rhymes are dif-
“ ferently disposed according to the
“ nature of the stanza, in a regular
“ stated method, from which they ne-
“ ver deviate. Thus in *Quatrains* or
“ stanzas of four verses, the first and
“ fourth, the second and third rhyme
“ together. But in *Sixtains* or stanzas
“ of six verses, the first, fourth and
“ sixth rhyme together : the second
“ with third, and the fifth is left free.

“ Inva-

“ Invariable laws of a similar kind
 “ are observed in the other stan-
 “ zas*.

“ By way of example, we shall pre-
 “ sent the Reader with a stanza of
 “ eight verses together with a trans-
 “ lation: it is *An Elogium on the willow*
 “ *tree*, extracted from a *Chinese Ro-*
 “ *mance*, which the *Sieur Hoangb*† a
 “ native

* The Reader, who thinks it worth his while, may find a particular description of all the several stanzas, in the *Memoir* from which this account is extracted.

† The *Sieur Arcadio Hoangb* was one of the *Chinese Literati* of the province of *Fo-kien*; and came over into *France* in the quality of secretary to one of the missionary bishops. Some members of the academy thought he might be of service in facilitating the knowledge of *Chinese* literature in *Europe*. He was accordingly presented to *Louis XIV.* and was set to compose a *Chinese* grammar

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“ native of *China* had begun to trans-
 “ late into *French*.”

Lon li bhoang y te ku shi
Iao ine siou sh^va iao thao bboa
I tiene shine bbene iou biene bboa
Ki toane giou bboene pou soane ki
Neune sse pe theon ine iou ki
Hboa moe cbouang biao kbi von szeu
Iu bo pou tai tebune tsane szeu
Le ie cbi chi tzeu thon shi.

grammar and dictionary, in which he was assisted by *M. Fourmont*, the Arabic professor : but he died before he had half compleated his undertaking. *M. Fourmont* however found means to continue the plan of the *Sieur Hoangb* : and afterwards undertook and finished one more commodious and more methodical of his own. The death of this *Chinese* happened between 1714 and 1720. *Voi L'Hist. de l' Acad. Roy. des Inscript. quarto. Tom. 5. p. 318. Edit. 1729.*

N. B. It is to the *Sieur Hoangb* that *M. Freret* acknowledges himself indebted for the account he here gives us of the *Chinese* Poetry.

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THE ELOGIUM ON THE WILLOW TREE
attempted in the same kind of stanza
with the original.

*Scarce dawns the genial year; its yellow
sprays*

*The sprightly willow cloaths in robes of
green.*

*Blushing with shame the gaudy peach is seen;
She sheds her blossoms and with spleen decays.*

*Soft harbinger of spring! what glowing
rays,*

*What colours with thy modest charms may
vie?*

*No silkworm decks thy shade; nor could
supply*

The velvet down thy shining leaf displays.*

Thus

* It is very probable, that the Chinese have
P 2 some

Thus far the account of *M. Freret*: which is correspondent with that of the missionaries, who add some other particulars not mentioned in it. They inform us that the *Chinese* verses ought

some species of the willow, which we are not acquainted with. It is certain that they cultivate this vegetable with the greatest pains, allowing it a prime place in their gardens, and nursing slips of it in flower-pots with as much care, as we should the most delicate flower. See *Let. ed. xxjv. p. 402. &c. P. Du Halde, vol. 1. p. 159.*

N. B. Although it will shew the defects of the above translation, but too plainly: it may be satisfactory to subjoin the *French* version from which it is copied: which we are told comes as near the turn of the *Chinese*, as the difference between the two languages would admit.

“ *A peine la saison du printemps est venue, que le Saule couvre d'une robe verte la couleur jaune de son bois. Sa beauté fait honte au pêcheur, qui de dépit arrache les fleurs qui le parent et les repand sur la terre; l'éclat des plus vives couleurs ne peut se comparer aux graces simples et touchantes de cet arbre. Il prévient le printemps, et sans avoir besoin des vers à soie il revêt ses feuilles et ses branches d'un duvet velouté, que cet insecte n'a point filé.*”

to

CHINESE POETRY. 213

to have a particular relation, not only in their rhymes, but also in their signification and meaning: thus if one verse signify a mountain, fire, water, or whatever else, the correspondent verse (as suppose the *first* and *fourth*) must likewise correspond in its meaning *. They tell us also that they have another kind of poetry without rhyme, which consists in the antithesis or opposition of the thoughts; insomuch that if the first thought relates to the spring, the second shall turn upon the autumn: or if the first mention fire, the other shall express water †. In short the more difficult and artificial their com-

* *P. Semedo, p. 56.*

† *P. Du Halde, 2. 146.*

positions are, the more highly are they valued.

From this account the Reader of taste will expect no great matters from the *Cbinese* poetry: and yet this pleasing art hath been no where in higher request, than in *Cbina*, where it was the first vehicle of their morality religion and politics, and where it hath always been regarded with peculiar reverence and esteem. Nay a facility of composing verses is not only intitled to general applause, but is among the qualifications expected in all their great Doctors and Mandarines of letters. And they have often occasion to exert these talents, for the Emperor
some-

CHINESE POETRY. 215

sometimes sends them pictures or furniture for them to embellish with poetical inscriptions *: nor is it unusual at great entertainments for the company to divert themselves with capping extemporary verses †.

But after all, the *Chinese* Poetry seems to be chiefly of the epigrammatic kind, and to consist of those *difficiles nugæ*, which good taste and sound criticism

* See the *Chinese* Hist. vol. 4. pag. 54. &c.

† *P. Du Halde* gives an extract from a *Chinese* author, who inveighing against such, as neglect their studies, adds, "These persons are most at a loss, when a banquet is almost over. The plate and dice go round that the number of little verses, which every one ought to pronounce [*Fr. chacun doit dire*] may be determined by chance. When it comes to their turn they appear quite stupid." Vol. 2. p. 52.

P 4

have

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have taught *Europeans* to neglect. It does not appear that they have ever attempted any of the greater kinds of Poesy: this at least is true of the Epic: and it is matter of doubt whether the Dramatic may be excepted: for the *Chinese* Plays seem to be meer prosaic dialogues, interspersed with a few airs, like the Italian opera. Their ancient Odes, it must be confessed, have a grave and majestic simplicity; but if we may judge from the specimens produced by *P. Du Halde*, they are rather solemn lectures on morality *, than fraught

* This is particularly true of those large extracts, which *P. Du Halde* has given us from the *Shi-king* or Book of Odes; for this reason none of those pieces are admitted into this collection. See *P. Du Halde*, vol. 1. pag. 409, &c.

with

CHINESE POETRY. 217

with that bold and daring sublimity, which we expect to find in compositions of that name. The only kinds of Poetry that are cultivated much among the *Chinese*, are either short pieces, resembling the Epigrams, *Rondeaus* and Madrigals of the last age: or else collections of moral Apothegms, which are their only essays of any length. But in almost all their poetical productions appears a quaintness and affectation; a fondness for little conceits; and a want of that noble simplicity, which is only to be attained by the genuine study of nature, and of its artless beauties: a study to which the *Chinese* seem to pay the least attention of any people in the world.

And

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And yet amidst all the restraint and disguise in which false taste may have confined or obscured it, true genius will exert its powers, so that among the Poetry of the *Cbinese*, there will frequently be found something to be admired.

With this view it was thought so short a collection as the following would not be unacceptable to the public : nor are there materials for a much larger. It consists of Fragments, which are found sprinkled up and down in a few Latin and French books : which, although they are only occasionally produced in short extracts, and therefore must appear to great disadvantage thus
disjointed

CHINESE POETRY. 219

disjointed from the context, yet will not perhaps ill-repay the trouble of a slight perusal. After all, we must intreat the Reader's candour for whatever imperfections he finds in the following pieces: desiring him to consider that many of them are not such as we would have chosen, had we known where to have found better.

INTRO-

INTRODUCTION.

THE following extract from the works of CONFUCIUS*, will be no improper introduction to the succeeding pages, as it bears such honourable testimony to the moral cast of the ancient CHINESE POETRY, and contains an argument in favour of the utility and respectableness of that fine art in general. It is much to the honour of Poesy, that she hath been in all ages, the first conductress to wisdom and virtue.

“ CONFUCIUS exciting his disciples to the study of the ancient

* Confuc. lib. 3. p. 127. 128. &c.

Poesy,

INTRODUCTION. 221

“ Poefy, faith, O my children, why do
“ not you ftudy the book of *ODES** ?

“ For if we grovel on the earth, if
“ we lie ufelefs and inglorious: by
“ the instructions in the Odes, we may
“ as it were be erected again, and rife
“ up to true and perfect honour.

“ In the Odes, as in a mirrour, we
“ may behold what becomes us, as

* The Odes here fo highly applauded, are elfewhere called by *Confucius*, *THE THREE HUNDRED ODES OF THE ANCIENT SAGES* [*Confuc. lib. 3. p. 9.*] They appear to have been the firft vehicles of morality among the *Chinefe*, and are every where quoted by *Confucius* as oracles of wifdom and virtue.

The collection, which *Confucius* made of them, is ftill extant, and regarded by the *Chinefe* with all the reverence due to infpired writings. *P. Du Halde* hath given us tranflations of fome of them: See the note above p. 216.

“ alfo

222 INTRODUCTION.

“ also what is misbecoming : by con-
“ templating which we may be strong-
“ ly affected with a wholesome indig-
“ nation.

“ Under the influence of the Odes
“ we may come forth sociable, and
“ affable, and pleasant : for as Music †
“ aptly tempereth sounds, even so doth
“ Poesy our passions and appetites.

“ We may hate without anger, we

† It may not be amiss to note here what attention this great philosopher thought due to music, and what influence he supposed it might have on morality : in which his sentiments coincide with those of the ancient Greek philosophers.

“ I hate, says he, the music of the kingdom
“ of *Ching* : for it disturbs and enervates with
“ pleasure that music of the ancients called, *Ya*,
“ which is the mistress of modesty, gravity and
“ temperance.”

Vid. Confuc. lib. 3. p. 129.

“ may

INTRODUCTION. 223

“ may admit any other natural sensa-
“ tion, and gratify it without vice *.

“ The Odes teach us how at home
“ we may serve our parent : how a-
“ broad [we may serve] our prince.

*In another place, CONFUCIUS
addressing himself to his son Pe-yu, says,*

“ Dost thou exercise thyself in the
“ first chapters of the Odes, called
“ *Cheu-nan* and *Chao-nan* ? He who
“ doth not exercise himself in those
“ chapters

* This “ of hating without anger, &c.” is a remarkable position of *Confucius*, and occurs in other

224 INTRODUCTION.

“ chapters is like a man standing with
“ his face to a wall; he is rendered
“ totally insignificant and useless, for
“ he can neither move a step forward,
“ nor contemplate any object.”

other parts of his writings. His meaning is, that we ought to hate the vices of men, though at the same time we may shew all imaginable kindness to their persons. See this point cleared up in the preface to a little tract called, *The morals of Confucius*, Lond. 1691. 12mo.

FRAG-

FRAGMENTS OF CHINESE POETRY.

I.

ELEGIAC VERSES,

Addressed to the Emperor *Tai-kaug** by
his five brethren, when, upon his be-
ing dethroned for his vices, they
were driven with him into exile †.

The first Brother.

*BY our ancestor YU this law was pre-
scribed to him that ruleth,*

That

* The banishment of this Emperor, is dated
by the *Chinese* chronologists, 2159 years before
VOL. IV. Q the

† *Martinij Hist. p. 56.*

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*That he should love, not scorn or oppress
the people.*

*For they [i. e. the people] are the root of
empire,*

*On whose constancy and strength is found-
ed the stability of the state.*

*He, who ruleth over others, resembleth a
charioteer :*

*But he who harnesseth six horses with de-
cayed harness,*

Ought not he to act circumspectly ?

The second Brother.

*At home thou art inflamed with lust :
abroad with [the love of] hunting :*

the Christian *Æra*, that is, about 238 years be-
fore the Call of Abraham. And if the *Chinese*
opinion be true, that these verses were really the
composition of *Tai-kang's* brothers, this is the
most ancient piece of Poetry extant in the world.
Vid. Martini's Hist. p. 55.

With

With both to extravagance. Thou delightest in obscene music :

*Thou erectest, in the blood of citizens, buildings, which menace heaven *.*

He, who doth these things (however ungrateful the thought)

I must deem to rush headlong and wilful to his destruction.

* The houses of the *Chinese* have from the earliest antiquity been built low (generally but one story high) and there is nothing they have in greater abhorrence than any innovation in this matter. *P. Le Compte* tells us, that he himself knew one of the principal lords of the court, who having built a house a little higher than custom permitted, was glad a few days after to level it with the ground; when he found that one of the public censors was about to lodge a complaint against him for the enormity. [*Voi. tom. II. 22.*]—Some of the Missionaries one day shewed the late Emperor *Kang-hi* the model of an *European* house, which was several stories high: the Emperor asked, if in *Europe* they were straightened for room below, that they were forced thus to take up their lodging in the air. *Lett. edif. Sc. xxvij. 33.*

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The third Brother.

*From the times of YAU down to the
present,
The imperial house hath flourished in all
kinds of virtue :
Thou hast turned aside the first from the
steps of our ancestors.
Since thou hast overturned all those things,
Wherein their government was happily es-
tablished,
What wonder that thou thyself art also
fallen ?*

The fourth Brother.

*Illustrious ! O our illustrious parents !
Who by their most holy laws, and precepts,
gave light to govern well*

1

To

CHINESE POETRY. 229

To him that should possess a thousand kingdoms..

Alas ! how do I grieve, that these dominions, left to thee and us,

Should be neglected and despised by thee alone.

*Thou art justly fallen from thy kingdom :
who the first [of thy race]*

Hast prevented it from descending to thy posterity.

The fifth Brother.

Alas ! how shall we return home !

Sorrow hath eaten up and consumed my spirit,

T A I - K A N G our brother is the public hatred of the people.

230 FRAGMENTS OF

*Whither shall I turn myself? To whom
shall I suppliant flee for succour?*

*Grief hath descended into my heart, more
deeply than I am able to bear!*

*I am grieved to my inmost soul! my coun-
tenance*

*Is overwhelmed with shame! My heart
wasteth away with anguish!*

*But this I suffer deservedly, in that I
turned aside from the path of up-
rightness;*

Neither did follow virtue as my guide.

*But it is too late to lament, and weep for
the time that is past away.*

II.

A CHINESE Panegyric

From an ancient Ode^b.

O the profound and rare virtue of the King

*V E N - V A N G * !*

*How happily did he unite the splendor of
virtue with all his actions ?*

*When V E N - V A N G acted the King,
he perfected himself in universal love :*

* This is an ancient *Chinese* hero, highly celebrated by their Poets. He is said to have given his son the three following admonitions.
“ Whatever thou seest, that is virtuous, imitate.
“ Time and opportunity fail not to use. To
“ remove and extirpate vice, never cease.”

Confuc. lib. 1. p. 10.

^b *Conf. lib. 1. p. 9.*

Q 4

When

232 FRAGMENTS OF

*When VEN-VANG acted the subject,
he perfected himself in loyalty and ob-
servance.*

*When VEN-VANG acted the son, he
perfected himself in dutiful obedience :*

*When VEN-VANG acted the father,
he perfected himself in paternal affection.*

*When VEN-VANG had dealings with
men in general, he perfected himself in
unshaken integrity.*

III. Verses

III.

Verses in Praise of *VU-GUNG* Prince
of the kingdom of *GUEY*,

From an ancient Ode^c.

*Behold that bay, which is formed by the
winding of the river KI* :*

*Beset with tufts of verdant canes, how
beautifully luxuriant !*

So is our prince adorned with virtues.

*He is like one, that carveth and smooteth
ivory.*

* *Ki* is a river in the province *Hu-quang*, that gives name to a city, which is watered by its streams. *Vid. Mart. Atlas.*

^c *Confuc. lib. 1. p. 10.*

He

234 FRAGMENTS OF

*He is like one that cutteth and polisheth
diamonds*,*

O how sublime, yet profound [is he !]

*O how resolute, yet cautious ! How re-
nowned and respectable !*

We have a prince adorned with virtues :

*Whom to the end of time we never can
forget.*

* The Chinese commentator *Tseng-tsu* (for the Chinese have their commentators and scholiasts) explains the *fourth* and *fifth* verses, as expressing the unwearied care and attention of this prince to reform and improve himself and his subjects : as a nice artist, who deals in works of the most elegant kinds, never rests till he hath brought his manufacture to the most exquisite perfection. *Vid. Confuc. lib. 1. p. 10.*

IV. Verses

IV.

Verses on a Tyrant,
From an ancient Ode, quoted by the
CHINESE Scholiast on CON-
FUCIUS^a.

*How craggy and broken, riseth eminent
that southern mountain !*

*Its assemblage of cliffs, how vast, and
horrid !*

*Thus formidable for thy power and dignity,
Thou risest eminent, mighty master, royal
YU :*

*And all the people look up to thee with
awe and terror ;*

^a Confuc. lib. 1. p. 27.

236 FRAGMENTS OF

*But not with love ; for thou regardest not
theirs,
But thy own interest and welfare.*

V.

On an amiable Bride.

These should seem to be part of an
Epithalamium, and are of great antiquity, being quoted by *CONFUCIUS*°.

*The peach-tree in the early spring : how
amiable ! how lovely !*

*Its leaves how beset with flowers ! O how
delightful !*

*Such is the new-married bride, when she
passeth into the house of her husband,*

° Conf. lib. 1. p. 23.

Where

CHINESE POETRY. 237

*Where she dealeth out their portions to his
domesticks,
And dischargeth every duty to him and his
family.*

VI

Among the sayings of *CONFUCIUS*, are quoted from some ancient Poem the following verses; spoke by a Person in exile, who seeing by chance a tree, like one in his own Country, is reminded of some Friend with whom he had often there sat under its shade ^f.

The leaves and flowers of that fruit-bearing tree are continually wafted to and fro with the breathing Zephyrs.

^f *Conf. lib. 3. p. 60.*

How

238 FRAGMENTS OF

*How [then] can I ever cease to think of
thee? How can I ever but wish to see
thee?*

*Alas! vain and empty wishes! Our re-
spective dwellings are far asunder.*

VII.

A Fragment of an ancient Ode, quoted
by CONFUCIUS².

*The yellow bird abideth on the summit of
the woody mountain.*

*By abiding there, she sheweth she is ac-
quainted with her proper station.*

Why will not man imitate the bird?

² Bayer. Museum Sini, tom. 1. p. 132.

VIII. An

VIII.

An Ode of *Wey-vú-kong*, a venerable old Man of ninety-five: which he caused to be sung every day at the gate of the Palace ^h.

In vain doth human force pretend to establish a state:

If the lord of heaven doth not lend a hand to strengthen it, it tumbleth at the first shock.

It is a water, which, not far from its source, Loseth itself, and is dried up in the first sand of the plain.

It is a flower, which is blown in the morning, and withereth at night.

A whole nation is corrupted by the example of a wicked king.

^h P. Du Halde, vol. 1. p. 646.

IX.

On the Divine Justice¹.

*Heaven is supremely knowing: we cannot
deceive it.*

*Its knowledge of things here below doth
not commence*

*The instant it shineth forth, and letteth us see
that it knoweth them.*

*Virtue and vice never remain, the one
without reward, the other without pu-
nishment.*

*There is no dispute, but about the time;
sooner, or later it must come to pass.*

¹P, Du Halde, 2. 155.

X.

On curbing the Passions^{*}.

*By guarding against all violent passions, a
man leadeth a sweet and agreeable life,
Free from the inquietudes, which destroy
health.*

*Not that I would blame the natural love,
Which bindeth father and son, or uniteth
brethren;*

*They are to each other, what the branches
of the tree are to the trunk.*

*This love ought to endure as much as the
mutual relation.*

^{*} P. Du Halde, 2. 167.

242 FRAGMENTS OF

XI.

On Detraction¹.

*When I hear evil spoken of another, it
giveth me as much pain,*

*As if sharp thorns were piercing my
heart.*

*When I hear another commended, it giveth
me as much pleasure,*

*As the exquisite smell of the most fragrant
flowers.*

¹ P. Du Halde, 2. 95.

XII. On

XII.

On the Cultivation of the Heart ^m.

When the rice hath spring up, the husbandman transplanteth it into a field newly cleared :

And soon after by introducing a limpid water, he seeth in this green inundated field, the image of a clear sky.

Our heart is the field : it hath its attire and riches, when the passions are pure and regular.

The sure means of attaining a state of perfection, and a sign that we advance towards it, is not to be conceited, and boast we have attained to it.

^m P. Du Halde, 2. 167.

XIII.

On the Revolutions of Families ^a.

These verdant mountains : these lovely meadows :

Were once possessed by families now gone to decay.

Let not the present possessors exult too much :

Others after them may be masters in their turn.

^a P. Du Halde, 2. 51.

XIV. Against

XIV.

Against Extravagance °.

[A *C H I N E S E* Author, speaking of the extravagant splendor, with which his Countrymen celebrate some of their festivals; adds, "One would
 " be apt to say, that the money employed on these occasions was like
 " the leaf of a tree taken from a
 " vast forest; or like a grain of
 " corn taken from a large granary."---There needs no more than
 " a marriage to ruin the best houses.
 " It is because they don't read what
 " is said by the Poet,

• *P. Du Halde*, 2. 64.

246 FRAGMENTS OF

*In the marriages of these sort of families,
every body crieth out that the houses
are of silver.*

*Wait but a few years longer, both the man
and his fortune shall be overturned.*

*The jewels and silver shall have passed
away into another family*.*

* The same writer proceeds to condemn the like extravagance in building, upon which occasion he introduces the following, "I remember to have seen in the province of Kiang-fi, the house of the noble and learned Li-po-ngan: the columns and joists that supported it, were not so much as smoothed: the wood was covered with its bark; the walls were of dry rough stone. Yet he was visited by every body of distinction, and saw none, who found fault with his lodging." *P. De Halde*, 2. 64. &c.

XV. Among

XV.

Among the Poems of *Tú-Chao-lin*, is
the following Song ^p.

*Ye great Men of this world, do not laugh
at that poor peasant,
Who bath only coarse vessels of common
earth to contain his wine,
And who poureth it out himself that he may
drink it :
While ye quaff it out of vessels of gold and
silver.
While ye are waited on by numbers of
slaves :
When you have drunk freely after your
fashion,*

^p P. Du Halde, 2. 99.

248 FRAGMENTS OF

*If both of you chance to be intoxicated,
Ye will sleep together without ceremony
under the same tree.*

XVI.

A description of a fine day after rain ¹.

The dark and rainy weather, which preceded, gave a new lustre to the sun; who had not been seen for many days.

A hundred different sorts of birds, enlivened and diversified the groves.

Infinite numbers of butterflies, fluttering over the flowery heads of the peach-trees fanned by the gentle zephyrs, formed a splendid attire.

The flowers sticking to the branches and

¹ P. Du Halde, 2. 159.

CHINESE POETRY. 249

*not yet faded, hung the gardens with
their tapestry.*

*All the youths of the city scattered over
the plain made a charming sight :
Each was filled with joy, and gave himself
up to feasts and banquets.*

XVII.

On the Detection of a bad man ^r.

*The cormorant appeareth black, when
springing up, he shaketh off the snow,
which covered him.*

*The parrot, bidden in a bushy willow tree,
is taken notice of, when he beginneth to
chatter.*

^r P. Du Halde, 2. 165.

XVIII. On

XVIII.

On an old man killed by accident *.

*The man disappeared here below, like the
moon,*

*Which towards morning, hurrieth in an
instant behind the mountain.*

*Life is like a lamp, which, the oil failing,
goeth out at the third watch *.*

* The Chinese divide the night into five parts or watches, which are longer or shorter according to the season of the year. See on this head, P. Magalh. p. 122.

* P. Du Halde, 2. 159.

XIX.

On a person sailing home after long
absence¹.

*The heart, eagerly bent, flieth to the mark,
like an arrow.*

*The bark runneth along the water, swifter,
than the shuttle*

*Over the loom of a weaver, who is in
haste to finish his work.*

¹ P. Du Halde, 2. 151.

XX. Extract

XX.

Extract from a Poem intituled,

“ The Age instructed.” * v

*Alas ! how many people, in these days, un-
der a human shape,
Conceal a heart as full of venom, as serpents !
Who among them remembereth, that the
eyes of heaven,
Which are more active 'than the motion of
a wheel,
Look on all sides, and nothing can escape them.
That, which one man some months ago
stole from his neighbour in the west,*

* This appears from *P. Du Halde* to be a work of considerable length. See vol. 2. p. 88.

v *P. Du Halde*, 2. 123.

CHINESE POETRY. 253

*Is passed by this time out of his hands into
those of his neighbour towards the north.
In vain doth any one flatter himself, that
by his artifices,
He shall be able to make his fortune at the
expence of his neighbour.
This pretended fortune is no more durable,
than the flowers,
Which we see open in the morning, and
shed their leaves in the evening.
All riches, that are unlawfully acquired, melt
like a snow ball, in the hands of their
possessor.*

XXI.

A CHINESE FABLE.

[“The king of *T S U* being informed of the great reputation of the philosopher *CHWANG-TSE*, deputed certain Mandarines of his court with rich presents of gold and silk, to invite him to come and take upon him the office of Prime-Minister. *CHWANG-TSE* excused himself by the following fable,

“ *A beifer, appointed for sacrifice, and delicately fed for a long time, marched in pomp, loaded with all the ornaments of a victim: in the midst of her triumph, she perceived on the road some oxen yoked and sweating at the plough. This sight redoubled her pride: but when she was brought into the temple, and saw the knife lifted up ready to slay her, she wished to be in the place of those, whose unhappy lot she had despised.*

“ *P. Du Halde, 2. p. 163.*

POSTSCRIPT.

EXTRACT from P. Du Halde, vol.

I. p. 394.

“ With respect to ~~the~~ Poetry of the *Chinese*, besides their ancient books, some of which are in verse, the poems of *Kiu-i-wen* are extremely delicate and sweet. Under the dynasty of the *Tang**, the Poets *Lee-tsau-pe* and *Tu-te-muey* did not yield to *Anacreon* and *Horace*: in short in *China*, as formerly in *Europe*, the philosophers are Poets, and among all their celebrated writers, *Tseng-nang-foo* is the only one, who has not written in verse, for which reason he is compared to the flower *Hay-tang*, which would be perfect were it not insipid.”

“ Their Poets have Enthusiasm: their expressions are often allegorical; and they know how to employ properly the figures which render a style more lively and pathetic.”

* This dynasty began *Anno Christi* 618 and ended *Anno* 906.

In

256 P O S T - S C R I P T.

In a blank page of the Translator's MS. of the *Chinese Hist.* is the following list, dated *Canton*, 1720.

Celebrated *Chinese* Poets.

Lee-Tay-pek, lived about 700 years ago.

Tong-ghee-chang about 400

Chun-Pu-shaw, and } about 300
Chann-Kann Tzuen }

Kauw-seb gkee, about 50

Famous *Chinese* Painters, who lived 300 years ago.

Tong-Pegb-Hoe,

Kiow-she-Tchow,

Tchaww-Tzb-gnang,

Sbin-she-Hien,

Tay-Tzin,

Wun-Chin-ming.

THE END OF THE CHINESE POETRY.

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